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"MEDIATOR DEI" AND CATECHISM REVISION

No single action, we suppose, by which the bishops carry out the divine mandate of teaching Catholicism, has farther-reaching consequences than that by which a catechism is given official endorsement. What is proclaimed in sermons, even by bishops, what is printed in learned journals, bears no comparison for real importance with what goes into the question-and-answer memory manuals for children. That, of course, explains why the Church is never finished with the editing and refining of these Summas for the little ones. When the current revision of the *Baltimore Catechism* was worked out, some years back, it engaged the services at one time or another, we are told, of no less than two hundred persons, bishops, priests, and laity, and from start to finish occupied five years' time. It was hailed on its completion as a work of meticulous care in the choice of material, the mode of presentation and the vocabulary. It is justly esteemed among catechists for its doctrinal accuracy; on its merits alone it has won wide usage, for instance, in Canada. Still, on its appearance, no less a scholar than the distinguished Redemptorist Father Francis Connell did not hesitate to say publicly: "It is not intended to be the 'last word' in catechisms; as years go on it will be succeeded by other catechisms, each adapted to the needs of the times, each marking a more profound grasp of the truths of Catholicism."[1]

For all that it is hard to explain to the laity just why a catechism needs to be revised from time to time. In the article just cited Fr. Connell makes telling use of a current newspaper sensation about Eve being no longer charged with *original sin*. "It may become apparent that some doctrines can be stated with greater precision and exactness. An example of this in the Revision of the Baltimore Catechism is the matter of original sin, just described. Other instances of improvement in this respect are to be found particularly in the chapters on the Church and on the Holy Eucharist."

The demands of a terminology adapted to the language of the day, and the pedagogical stressing of present-day needs—these and other reasons make periodic catechetical revision necessary. Lastly, there is the delicate factor which, for lack of a better name, theologians call doctrinal development. In that connection Father Connell expresses himself most felicitously as follows:

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[1] "Adam and Eve in Revised Catechism," *America*, LXIII, 11 (June 22, 1940), 287 f.

> Finally it must be remembered that a development of Catholic doctrine is possible in the sense that, in the course of time, the Church can acquire a more profound and a more explicit understanding of the revealed truths committed to its custody, and a deeper appreciation of the means of holiness encompassed by its ministry. This supernatural development must be reflected even in so elementary a manual as a catechism. The Revision takes cognizance of this growth of Catholicism by stressing phases of doctrine and of worship that have come to the fuller consciousness of the Church in recent times and are clearly destined by Divine Providence to be the remedies for the ills of the world—the doctrines of the Mystical Body and of the Kingship of Christ, and the practices of active assistance at Holy Mass and of daily Communion.

Although our author does not dwell upon the fact, it is evident that the two hundred persons consulted had to be extremely careful not to "over-state" anything, or give as doctrine what is merely theological opinion. In thus differentiating between doctrine and "near-doctrine," so to speak, it is always better to be on the side of conservatism, better to say ten words too few than one syllable too much. If every text-book observes this precautionary restriction, no text-book enjoins it so rigidly, we dare say, as a catechism. If the Church has no clear-cut official teaching on a point, it is better to refrain from any statement—yet: if a pronouncement follows later, time enough then to mention it in the catechism.

Particularly in the chapters on the Church and on the Holy Eucharist the *Revised Baltimore* makes many improvements over its predecessor. It is proposed in these pages to limit our inquiry to the last topic mentioned, and to point out how significant and manifold these improvements actually are. But the Church has just received, in the encyclical *Mediator Dei,* a papal statement of its full Eucharistic beliefs, and full papal discussion of the application of these doctrines to all the usages of public and private worship that for depth and scope has never been surpassed. Just as it is now clear how much better the *Revised Baltimore* is than the unrevised, so it will be clear that in this encyclical a great deal is stated with authority about which even the *Revised Baltimore* keeps silence. Is not a fresh revision of the Eucharistic chapters of the latter now in order?

In the citations that follow the text of the old *Baltimore* will be given on the left-hand side, the changes introduced by the *Revision,* on the right. Where the significance of the change seems to demand underscoring, a word of comment will be added. The numbers designate the question-sequence in either book.

(Baltimore Catechism)	*(Revised Baltimore)*
238. What is the Holy Eucharist?	342. What is the Holy Eucharist?
The Holy Eucharist is the sacrament which contains the body and blood, soul and divinity of our Lord Jesus Christ under the appearances of bread and wine.	The Holy Eucharist is a sacrament *and a sacrifice*: in it Our Saviour Jesus Christ, body and blood, soul and divinity, under the appearances of bread and wine, is contained, offered and received.

The old *Baltimore* was singularly deficient throughout on the entire *sacrificial* aspect of the Eucharist. In this very first question two important facts are introduced, that it is a sacrifice, and that in it Christ is *offered.*

241. How did our Lord institute the Holy Eucharist?	346. How did Christ institute, etc.?
Our Lord instituted the Holy Eucharist by taking bread, blessing, breaking and giving it to His apostles, saying: *"Take ye and eat. This is My body";* and then by taking the cup of wine, blessing and giving it, saying to them: *"Drink ye all of this. This is My blood which shall be shed for the remission of sins. Do this for a commemoration of Me."*	Christ instituted the Holy Eucharist in this way: He took bread, blessed and broke it, and giving it to His apostles, said: *"Take and eat; this is My body";* then He took a cup of wine, blessed it, and giving it to them said: *"All of you drink of this, for this is My blood of the new covenant which is being shed for many unto the forgiveness of sins";* finally, He gave His apostles the commission: *"Do this in remembrance of Me."*

A superior Scripture rendering, a better Scripture text "of the blood of the new covenant," and improved connectives make the long reply more cogent.

242. What happened when our Lord said, *This is My body; this is My blood?*	347. What happened when Our Lord said: *"This is My body . . . this is My blood"?*
When our Lord said, *This is My body,* the substance of the bread was changed into the substance of His body;	When Our Lord said, *"This is My body"* the *entire* substance of the bread. . .
when He said, *This is My blood,* the substance of the wine was changed into the substance of His blood.	. . . the *entire* substance of the wine, etc. . .

Typography and punctuation both improve the question, and the insertion of that twofold *entire* excludes any concomitant presence of Christ *and* the bread and wine.

249. When did Christ give His priests the power, etc.?	354. When did Christ, etc. . .?
Christ gave His priests the power to change bread and wine, into His body and blood when He said to His apostles, *Do this in commemoration of Me.*	. . . when He made His apostles priests at the Last Supper by saying to them: *"Do this in remembrance of Me."*

If these and several other such minor changes do make for increased clarity and precision, a definite lacuna in the old *Baltimore* is covered by the addition, in the new arrangement, of this question, which leads the lesson on the Mass:

356. Why does Christ give us His own body and blood in the Holy Eucharist?

Christ gives us His own body and blood in the Holy Eucharist:
first, to be offered as a sacrifice commemorating and renewing for all time the sacrifice of the cross;
second, to be received by the faithful in Holy Communion;
third, to remain forever on our altars as a proof of His love for us and to be worshipped by us.

Lesson Twenty-Third in the old *Baltimore* is entitled "On the Ends For Which the Holy Eucharist Was Instituted." In the first of its eleven questions the offering of sacrifice is mentioned once, in the sixth (last) place of this enumeration:

Christ instituted the Holy Eucharist—

1. To unite us to Himself and to nourish our soul with His divine life.
2. To increase sanctifying grace and all virtues in our soul.
3. To lessen our evil inclinations.
4. To be a pledge of ever-lasting life.

5. To fit our bodies for a glorious resurrection.
6. To continue the sacrifice of the cross in His Church.

The other ten questions under this heading refer exclusively to Holy Communion. It is indicative of the fresh approach of the *Revision* that this *sixth* reason is singled out for the primary discussion of the Church's Eucharistic practice, the worship of God by sacrifice. Lesson 27 in the *Revision* is on The Sacrifice of the Mass.

(Baltimore Catechism [Lesson 24])	*(Revised Baltimore Catechism)*
262. When and where are the bread and wine changed into the body and blood of Christ? The bread and wine are changed into the body and blood of Christ at the Consecration of the Mass.	
263. What is the Mass? The Mass is the unbloody sacrifice of the body and blood of Christ.	357. What is the Mass? The Mass is the sacrifice of the New Law in which Christ, through the ministry of the priest, offers Himself to God in an unbloody manner under the appearances of bread and wine.

Three all-important facts have built up this reply: that Christ offers sacrifice of Himself to the Father; that He effects this through the ministry of priests, and under the appearances of the sacramental species.

264. What is a sacrifice? A sacrifice is the offering of an object by a priest to God alone, and the consuming of it to acknowledge that He is the Creator and Lord of all things.	358. What is a sacrifice? A sacrifice is the offering of a *victim* by a priest to God alone, and *the destruction of it in some way* to acknowledge etc. . .

In the revision it has received, this key-question illustrates that if "doctrinal development must be reflected even in so elemental a manual as a catechism," so, unfortunately, must the absence of development, the persistence of uncertainty, groping. This definition certainly needed a revising touch, if only to avoid having children learn in class that the Holy Eucharist is "consumed" in

Communion and then going over to church to chant, during the Corpus Christi octave, *Nec sumptus consumitur.* So the "consuming" now becomes "the destruction of it in some way," a clumsy formula that bears an orthodox interpretation, but which obviously suggests that the Body and Blood of Christ are destroyed in some way by Communion. Then, too, changing *object* to *victim* in the definition is a very dubious improvement, since "victim" is properly used only of living (persons or) animals sacrificed to God.

The limitations of the definition here proposed by the *Revised Baltimore* become patent in trying to apply it to the "loaves of proposition," styled at one period of Israel's history as "the most holy of the sacrifices of the Lord" (*Lev.* 24:9). These twelve large loaves, made fresh every week with such exquisite care, were sacrificed by being "set out" (pro-posed) on their tables. The loaves are nowhere called *victims.* It is arguable if their ultimate "consumption" within the sacred precincts by the two groups of priests, those coming on their weekly duty, and those going off it, was regarded as having any intrinsic relation with the sacrifice itself. But, at least in the case of this sacrifice, it was more proper to speak of the sacrificial loaves being *consumed* (since they were eaten) than of their being *destroyed* in some way.

This very question illustrates the fact that Catholic theology does not yet possess a commonly accepted definition of sacrifice *in genere,* just as for centuries it did not possess a definition of sacrament *in genere.* When Fr. Dowd concluded his Catholic University of America dissertation, *A Conspectus of Modern Catholic Thought on the Eucharist* (published 1937), he was moved to reflect:

> We cannot but observe the signal inconsistency found in the various attempts to establish a definition of sacrifice *in genere.* To determine in the first place a definition of sacrifice *in genere,* for the express purpose of demonstrating its exact verificaton in the Eucharistic Sacrifice, is to draw a certain conclusion from an uncertain major premise. It is precisely because the majority of the theologians have sought to find in their respective definitions of sacrifice *in genere* the justification of their own theories that there has resulted this Babel of contrary opinions. The Church has never been concerned with the formulation of an authentic definition of sacrifice *in genere,* hence the theories of the several theologians, together with their respective definitions of sacrifice *in genere,* are, to say the least, most fallible. It would seem wise, therefore, to abandon this method of procedure so commonly used, in order to find a more stable and certain major premise" (p. 250).

Fr. Dowd doubtless envisioned that theologians would work out a rounded and balanced treatise *De sacrificio in abstracto,* and would then support at all points a subsequent treatise, *De sacrificio Missae,* just as the treatise *De sacramentis in genere* clears the ground for each one of the seven Sacraments, or as the treatise *De revelatione in abstracto* delimits and then sustains *De revelatione in concreto.* Perhaps the new Catholic Theological Society of America will afford us leadership in this matter by offering a suitable prize, say, to be conferred every three years or so, for the best interim treatise *de Sacrificio?*

(Baltimore Catechism)	*(Revised Baltimore)*
	359. Who is the principal priest in every Mass? The principal priest in every Mass is Jesus Christ, who offers His heavenly Father through the ministry of His ordained priest, His body and blood which were sacrificed on the Cross.

Revised Baltimore here repeats what it had introduced into the previous lesson, and which the former text did not expressly point out.

266. *How* is the Mass the same sacrifice as that of the cross? The Mass is the same sacrifice as that of the Cross because the priest and the victim are the same—Christ our Blessed Lord; and the ends for which the sacrifice of the Mass is offered are the same as those of the Cross.	360. *Why* is the Mass the same, etc.? The Mass is the same sacrifice as the sacrifice of the Cross because in the Mass the victim is the same, the principal priest is the same, Jesus Christ.

I suppose most would agree that the *Revision* does well here to separate the discussion of the purposes, or ends, for a distinct query. In enumerating these four purposes the two books also illustrate progress in clarity, and the *Revision* also retains the customary sequence:

1st., to honor and glorify God;	*first,* to adore God as our Creator and Lord;

2nd, to thank Him for all the graces bestowed on the whole world;	*second,* to thank Him for His many benefits;
3rd, to satisfy God's justice for the sins of men;	*third,* to ask God to bestow His blessings on all men;
4th, to obtain all graces and blessings.	*fourth,* to satisfy the justice of God for the sins committed against Him.
268. Is there any difference between the sacrifice of the Cross and the sacrifice of the Mass?	362. Is there any difference, etc.?
On the Cross Christ *really* shed His blood and was *really* slain; but in the Mass there is no *real* shedding of blood nor *real* death, because Christ can die no more; but the sacrifice of the Mass, through the separate consecration of the bread and wine, represents His death on the Cross.	On the Cross Christ *physically* shed His blood and was *physically* slain, while in the Mass there is no *physical* shedding of blood nor *physical* death, because Christ can die no more; on the Cross Christ gained merit and satisfied for us, while in the Mass He applies to us the merit and satisfaction of His death on the Cross.

The substitution here is a good one, but the suppression of all mention of the twofold consecration as "picturing" the death of Christ deprives the child of a beautiful symbol in linking Mass to Cross. But we are delaying much too long over this particular lesson: let us skip to the end of it, and notice how the *Revision* points out at the end another fact the older book passed in silence:

	365. Who said the first Mass?
	Our Divine Saviour said the first Mass, at the Last Supper, the night before He died.

All in all, the lesson on the Mass is vastly improved in the *Revision,* and in almost every instance it is Christ's priestliness and His continuous priestly activity that is here made to emerge "with greater precision and exactness." Let us go to the lesson on Holy Communion.

252. How are we united to Jesus Christ in the Holy Eucharist?	366. What is Holy Communion?
. . . By means of Holy Communion.	Holy Communion is the receiving of Jesus Christ *in the Sacrament* of the Holy Eucharist.

254. What is necessary . . .? . . . To be in the state of sanctifying grace.	367. What is necessary . . .? . . . To be free from mortal sin.
255. Does he who receives Communion in mortal sin . . .? He who receives Communion in mortal sin. . .	368. Does he who *knowingly* etc.? . . . who *knowingly*
257. What is the fast necessary? The fast . . . is the abstaining from midnight from everything which is taken as food or drink.	370. What does it mean to fast from midnight? To fast from midnight means to take nothing by way of food or drink *or medicine* after midnight.
258. Is any one ever allowed to receive Holy Communion when not fasting? Any one in danger of death . . .	371. When may Holy Communion be received without fasting? . . . *Or when it is necessary to save the Blessed Sacrament* . . .
	372. Are the sick, who are not in danger of death ever allowed to receive . . . when not fasting? The sick who have been confined to bed for a month and have no sure hope of a speedy recovery are allowed, with the prudent advice of a confessor, to receive Holy Communion once or twice a week, even though they have taken medicine or some liquid food.

This reply, very much "up to date" when the *Revision* appeared, is already obsolete. And because the subsequent modifications have been promulgated differently by different bishops, there is considerable differentiation in practice. A reply will have to state that the fasting provisions vary locally.

	375. What are the chief effects of a worthy Holy Communion? . . . . *First,* a closer union with our Lord and a more fervent love of God and of our neighbor;

	second, an increase of sanctifying grace; *third,* preservation from mortal sin and the remission of venial sin; *fourth,* the lessening of our inclinations to sin and the help to practice good works.
260. Is it well to receive Holy Communion often?	377. *Why* is it well to receive Holy Communion often; *even daily?*

The broad field of non-sacrificial Eucharistic practice is pointed out by the *Revision* in its concluding question:

378. How should we show our gratitude to Our Lord for remaining always on our altars in the Holy Eucharist?

We should show our gratitude to Our Lord for remaining always on our altars in the Holy Eucharist by visiting Him often, by reverence in church, by assisting at week-day Mass when it is possible, by attending parish devotions, and by being present at Benediction of the Blessed Sacrament.

Thus, if one were asked to set down the "new" items provided by the *Revised Baltimore Catechism,* these doctrinal items would at once suggest themselves:

(1) The Eucharist is a sacrifice(342).
(2) Christ offers Himself in the Mass(357).
(3) Christ offers through the ministry of priests(359).
(4) Christ offers under the appearances of bread and wine(357).
(5) Christ applies in Mass graces won on the Cross(362).
(6) Christ is offered in the Eucharist(342).
(7) The first reason why Christ instituted the Holy Eucharist is that it may be offered as a sacrifice(356).
(8) The Mass is the sacrifice of the New Law(357).
(9) Christ said the first Mass at the Last Supper(365).
(10) Christ commissioned the Apostles to offer the Eucharist
(11) Christ ordained the Apostles by saying "Do this . . . (346, 354).

(12) Communion is the reception of the Sacrament of the Eucharist(366).

Further gains relating to the Eucharist as found in the *Revision* are the following:

(A) A formulation of the chief effects of Holy Communion(375).
(B) Unknowingly receiving in mortal sin is not a sacrilege(368).
(C) Medicine breaks the normal Eucharistic fast(370).
(D) Necessity (of war, fire) of saving the Blessed Sacrament permits one to receive when not fasting(371).
(E) The sick have a mitigated Eucharistic fast varying by diocesan regulation(372).
(F) That daily Communion is the Church's wish for us(377).
(G) Visits, Benediction, etc., all belong to Eucharistic worship(378).

There are thus enormous gains in the Eucharistic sections of the *Revised Baltimore*. Its deficiencies, in the light of *Mediator Dei,* will now be considered.

Mediator Dei was published in *L'Osservatore Romano,* Nov. 28, 1947, the longest such papal document in over two centuries. It ranged over a very wide field, nothing pertaining to Catholic worship being foreign to its topic. It apportioned praise, where merited, and blame, where deserved, and all according to the Apostle's measure: *argue, obsecra, increpa in omni patientia et doctrina.* If the immediate reaction to the encyclical may have been to think of it as correcting the neighbor, the subsequent and truer estimate is to view it as instructing oneself. The Master of the Sacred Apostolic Palace contributed to *Osservatore,* about four months afterwards, a short reflection upon the enyclical, which I should say is typical of the comment on *Mediator,* in theological circles, that has come under my own observation. The thoughts of this highly placed personage appeared in English translation in *The American Ecclesiastical Review* not long ago, and so we may here recall his opening sentences:

> Two things must strike any one who has carefully read the great encyclical of His Holiness Pope Pius XII on sacred liturgy: first,

> the number of errors that document was called upon to condemn and the many deviations and alterations it had to correct; second, the fact that the Church magisterium by remaining ever faithful to its traditions does not fail to find a way both for advancing the knowledge of revealed truth and for promoting a more intensive practice of virtue.
>
> Every theologian will have to keep in mind its doctrinal clarification on the essence of the holy sacrifice of the Mass; every one of the faithful will understand better his own way of taking part in that divine Sacrifice. A great jurist said that he has been assisting at Mass in a more enlightened way ever since he read that beautiful theological explanation.[2]

Now, if that "beautiful theological explanation" is good for the great jurist, it is good for Mr. and Mrs. Layman and their children. "Every one of the faithful will understand better his own way of taking part in that divine Sacrifice"—only when the catechism opens its covers and admits some fresh questions embodying what Fr. Connell styled "a more profound grasp of the truths of Catholicism" as these now come to a focus in the Sacrament of Love.

There are numerous items of liturgical *practice* mentioned with endorsement in *Mediator Dei* that fail in the *Revised Baltimore,* but I would prefer to direct attention chiefly to doctrinal points. The following twenty are set down, as things either not mentioned at all in *Revised Baltimore* (unless I have overlooked them), or touched upon only in some other connection. The numbers added in parenthesis refer, of course, to the paragraphs of the official English translation of the encyclical.

A. Lay-Members:

(1) By the Eucharist the entire Mystical Body worships God(20).

(2) Christ is the principal Offerer; with Him and through Him all the members of the Mystical Body honor God(93).

(3) Besides the full priestly prerogatives of those in Holy Orders(43), all the baptized have become members of Christ the Priest, and share, in lay-degree, in His priesthood(88,104).

(4) The chief duty and supreme dignity of the laity is to participate in the Mass(80).

---

[2] Mariano Cordovani, O.P., "Truth and Novelty in Theology," *AER,* CXIX, 4 (October, 1948), 241 ff.

(5) The essence of the Mass is in the twofold consecration, whereby Christ's death is symbolically manifested by the separate species(70,115).

B. *Lay-Members as Offerers:*

(6) But the Consecration excepted, the laity also offer Mass(92).

(7) Laymen offer the divine Victim, though in a different sense(85).

(8) Laymen offer *by* the priest(92), and *with* the priest(87).

(9) Laymen offer Mass *with* Christ(86), and *through* Him(93).

(10) Internally always(93); externally, as feasible, the laity collaborate under episcopal direction(105-110).

C. *Lay-Members as Victims:*

(11) Laymen, as well as priests, must be co-victims(98).

(12) Mass, not the sole, but the chief manifestation of this victimhood(99).

(13) Laymen should be conscious of the Mystical Body Sacrificing(103).

(14) Laymen must add themselves, joys, sorrows, to the Sacrifice(104).

(15) Laymen should say *Amen* to celebrant's *Per Ipsum* . . . (104).

D. *Communion, the Conclusion(112):*

(16) Partaking of the divine feast is prescriptive for the celebrant(112), something earnestly urged for all, even daily(115).

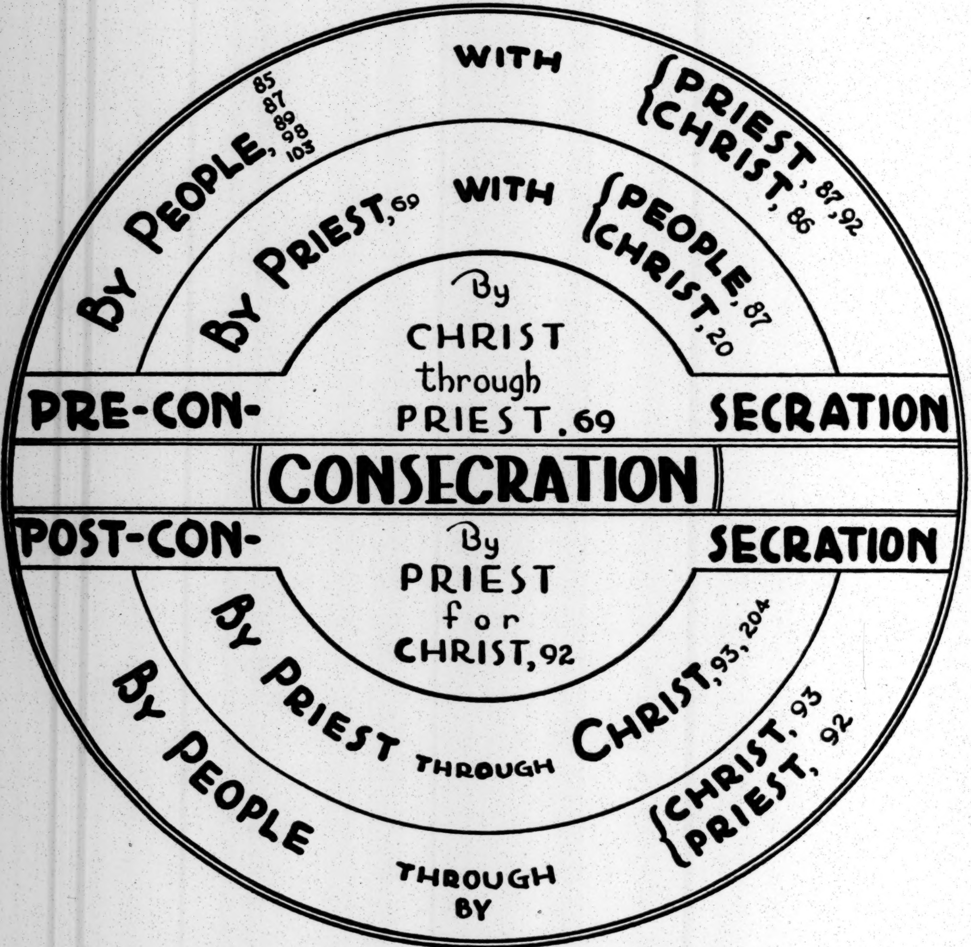
(17) By sacramental Communion the laity participate in the Sacrifice(118).

(18) Communion more fitting, if with Host consecrated in this Mass which the layman, in lay degree, has offered(118, 120).

(19) Communion to be received preferably during the Mass(121).

(20) Thanksgiving increases personal and social graces of the Sacrament(123 ff.).

CHART ONE: WHO OFFERS MASS AND HOW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This chart is designed to illustrate the actors in the Mass-Action, the full Mass personnel as sketched in *Mediator Dei,* with the respective division of labors. At the center is the Consecration, where the celebrant representing Christ and Christ alone, with Him effects the essential immolation (92). But before and after the Consecration is the general corporate worship wherein the priest and the people, in their respective capacities, both collaborate with

Christ. The numbers, referring to the text of the encyclical, are not complete, but do indicate that the Holy Father's concern there is to elucidate the *layman's,* not the priest's, part in the composite rite. But, at that, one will note that Christ and priest (without laity) do suffice for the sacrifices, but that the presence of the priest is indispensable before laity and/or Christ can have Mass.

Since nearly all the items we have mentioned belong to both the "truth" and the "novelty" in that *Summa theologica* we call the penny catechism, it will be well to set out some short citations.

(1) *Mystical Body:* that Christ the Mediator mediates in and with and through the Mystical Body, which is His Church(3), and that the members of the Body, whatever be their rank in its graded affiliation, worship the Godhead in and with and through Christ(20) is the starting-point and *leit motif* of the entire encyclical. At every stage of the letter's long development attention is constantly directed to the doctrine and the terminology of the Mystical Body. Fortunately, this language, although a tardy arrival, *is* present in our catechism, since, in revising the *Baltimore,* this question was added at the end of the lesson on the Church:

169. Why is the Catholic Church called the Mystical Body of Christ?

> The Catholic Church is called the Mystical Body of Christ because its members are united by supernatural bonds with one another, and with Christ their Head, thus resembling the members and head of the living human body.

No one can "follow" the *Mediator* save in the terminology of the Mystical Body: the papal definition of the sacred liturgy is framed as follows: "It is, in short, the worship rendered by the Mystical Body of Christ in the entirety of its Head and members"(20).

(2) *Principal Offerer:* more than twenty years' endeavor in speaking and teaching and writing on this theme has shown time and time again that American Catholics are *genuinely surprised* and *vastly pleased* to realize that, at Mass, Christ is not only being offered, but is Himself *offering, worshipping,* leading us in our worship. For these Catholics it will be psychological Good News to learn: "The sacrifice of the New Law signifies that supreme worship by which the principal Offerer, who is Christ, and, in union with and through Him, all the members of the Mystical Body pay God the honor and reverence that are due to Him"(93).

(3) *Members of Christ the Priest:* the laity wish to know by what right the Canon of the Mass speaks of them as offering the Mass. "Let the faithful, therefore, consider to what a high dignity they are raised by the Sacrament of Baptism"(104). "By the waters of Baptism, as by common right, they are made members of the Mystical Body of Christ the Priest, and by the 'character' which is imprinted on their souls, they are appointed to give worship to God; thus, they participate, according to their condition, in the priesthood of Christ"(88).

(4) *Duty, dignity:* "All the faithful should be aware that to participate in the Eucharistic Sacrifice is their chief duty and supreme dignity. . . And together with Him and through Him let them offer up themselves"(80).

(5) *Nature of sacrifice:* "It can never be over-emphasized that the Eucharistic Sacrifice of its very nature is the unbloody immolation of the divine Victim, which is made manifest in a mystical manner by the separation of the sacred species and by their oblation to the eternal Father"(115). "Now the Eucharistic species, under which He is present, symbolize the actual separation of His body and blood. Thus the commemorative representation of His death, which took place on Calvary, is repeated in every sacrifice of the altar, seeing that Jesus Christ is symbolically shown by separate symbols to be in a state of victimhood"(70).

(6) *Barring Consecration, laymen offer;* "In this most important subject it is necessary, in order to avoid giving rise to a dangerous error, that we define the exact meaning of the word 'offer.' The unbloody immolation at the words of consecration, when Christ is made present upon the altar in the state of a victim, is performed by the priest and by him alone, as the representative of Christ and not as the representative of the faithful. [But][3] it is because the priest places the divine victim upon the altar that he offers it to God the Father as an oblation for the glory of the

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[3] The word "but" in brackets, not found in this paragraph of the official English version, has doubtless been left out by inadvertence. In the Latin rendering this sentence begins, *At idcirco*; the official Italian version uses *pero,* the official French rendering is *mais,* the German, *aber.* The disjunctive participle differentiates between the two meanings, the offering at the Consecration, in which the laity have no part, and the wider offering, in which they do participate, both *with* the priests and *by* their ministry.

Blessed Trinity and for the good of the whole Church. Now the faithful participate in the oblation, understood in this limited sense, after their own fashion and in a twofold manner, namely, because they not only offer the sacrifice by the hands of the priest, but also, to a certain extent, in union with him. It is by reason of this participation that the offering made by the people is also included in liturgical worship"(92).

(7) *Laymen offer:* though not priests, nor possessing the sacred character of Holy Orders, still "it must be added the faithful offer the divine Victim, though in a different sense"(85).

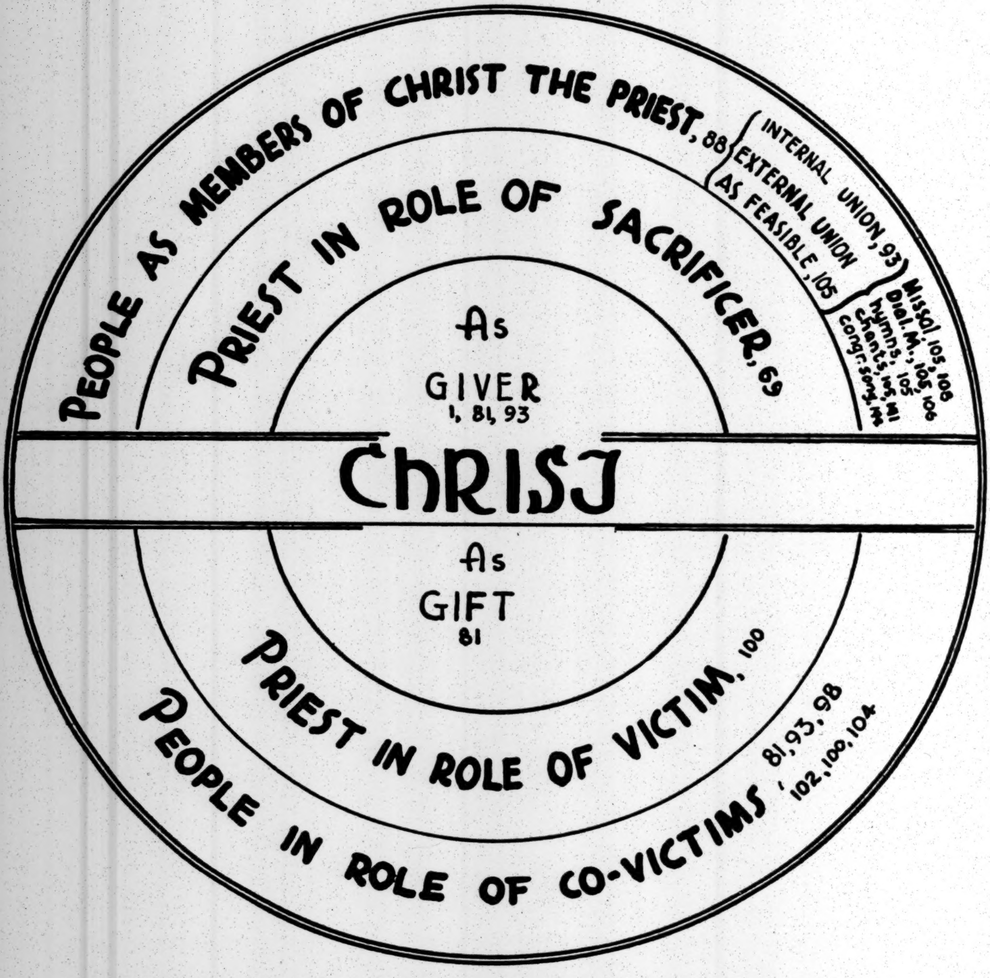
(8) *Laymen with priests:* "They not only offer the sacrifice by the hands of the priest, but also, to a certain extent, in union with him"(92).

(9) *Laymen with Christ:* "We are happy to recall one of St. Robert Bellarmine's many statements on this subject. 'The Sacrifice,' he says, 'is principally offered in the person of Christ. Thus the oblation which follows the Consecration is a sort of attestation that the whole Church consents to the oblation made by Christ, and offers it along with Him' "(86).

(10) *Internally, externally:* "The conclusion that the people offer the sacrifice with the priest himself . . . is based on the fact that the people unite their hearts in praise, impetration, expiation and thanksgiving with the prayers or intention of the priest, even of the High Priest Himself, so that in one and the same offering of the victim and according to a visible sacerdotal rite, they also may be presented to God the Father"(93).

But the "new" style of corporate worship advocates the Missal, the Dialog Mass, congregational song, chants, etc. As long as these incidental aids are not overstressed to make them seem indispensable(107), they are all good. "These methods of participation in the Mass are to be approved and commended, when they are in complete agreement with the precepts of the Church and the rubrics of the liturgy. Their chief aim is to foster and promote the people's piety and intimate union with Christ and His visible minister and to arouse those internal sentiments and dispositions which should make our hearts become like that of the High Priest of the New Testament"(106).

CHART TWO: WHAT OFFERING MASS ENTAILS


PEOPLE AS MEMBERS OF CHRIST THE PRIEST, 88
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EXTERNAL UNION AS FEASIBLE, 105
Missal, 105, 108
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hymns, 105
Chants, 105, 111
Congr. Song, 114
PRIEST IN ROLE OF SACRIFICER, 69
As GIVER 1, 81, 93
CHRIST
As GIFT 81
PRIEST IN ROLE OF VICTIM, 100
PEOPLE IN ROLE OF CO-VICTIMS, 81, 93, 98, 102, 100, 104

Mediator Dei seeks to impress the lesson that the layman (the same holds true for the priest) has a *double* task at Mass, to follow Christ and to be united with Him in *each* of His two opposing Mass-roles. Christ is there as the Sacrificer, and also as the Lamb, as the Giver and the Good Gift as well. He calls on us to follow Him not only unto the breaking of the Bread, as the *Imitation* phrased it, but also unto the drinking of the Chalice of willing self-oblation. The reference-numbers, again, are illustrative, not exhaustive.

(11) *Lay-victimhood:* "In order that the oblation by which the faithful offer the divine Victim in this sacrifice to the heavenly Father may have its full effect, it is necessary that the people add something else, namely, the offering of themselves as a victim"(98).

(12) *Mass-victimhood:* "This offering in fact is not confined merely to the liturgical sacrifice. . . But at that time especially when the faithful take part in the liturgical sacrifice . . . it is then, with the High Priest and through Him they offer themselves as a spiritual sacrifice"(99).

(13) *Mystic Body-victimhood:* "Let this, then, be the intention and aspiration of the faithful when they offer up the divine Victim in the Mass. . . In the Sacrifice of the altar there is signified the general sacrifice by which the whole Mystical Body of Christ, that is, all the city of the redeemed, is offered up to God through Christ the High Priest: nothing can be conceived more just and fitting than that all of us in union with our Head, who suffered for our sake, should also sacrifice ourselves to the eternal Father"(103).

(14) *Personal victimhood:* "Nor should Christians forget to offer themselves, their cares, their sorrows, their distress and their necessities in union with their divine Saviour upon the cross"(104).

(15) *Amen-Endorsement:* "Let them further . . . be most closely united with the High Priest and with His earthly minister . . . at that time especially when these solemn words are pronounced, 'By Him and with Him and in Him, is to Thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory for ever and ever,' to those words, in fact, the people answer 'Amen' "(104).

(16) *Communion-Complement:* "The august Sacrifice of the altar is concluded with Communion or the partaking of the divine feast. But, as all know, the integrity of the sacrifice only requires that the priest partake of the heavenly food. Although it is most desirable that the faithful should also approach the holy Table, this is not required for the integrity of the Sacrifice"(112).

(17) *Sacrificial Complement:* ". . . Since by feasting upon the

bread of angels we can, by a 'sacramental' Communion, as we have already said, also become partakers of the sacrifice"(118) . . . "The faithful by receiving the Holy Eucharist become partakers of the divine sacrifice itself"(118).

(18) *Consecration Complement:* "Moreover . . . Benedict XIV . . . praises the devotion of those who, when attending Mass, not only elicit a desire to receive holy communion but also want to be nourished by hosts consecrated during the Mass . . . (118). . . . The Church has not . . . forbidden, nor does she now forbid, a celebrant to satisfy the piety and just request of those who, when present at Mass, want to become partakers of the same sacrifice, because they likewise offer it after their own manner . . ."(118).

(19) *Mass-Complement:* "Now it is very fitting . . . that the people receive holy communion after the priest has partaken of the divine repast upon the altar . . ."(121). . . Still sometimes there may be a reason, and that not unfrequently, why holy communion should be distributed before or after Mass . . .(122). . . Still . . . her children . . . for their part, should not readily neglect the direction of the liturgy and, as often as there is no reasonable difficulty, should aim that all their actions at the altar manifest more clearly the living unity of the Mystical Body"(122).

(20) *Communing in thanksgiving:* As long as the species remain unchanged, Christ, within us, continues *His* offices of worship. "Therefore let all enter into closest union with Christ and strive to lose ourselves, as it were, in His most holy love and so be united with Him that we may have a share in those acts with which He adores the Blessed Trinity"(127).

These are some of the inexhaustible riches the Eucharistic sections of *Mediator Dei* have put at our disposal. It now becomes our task to enrich the flocks entrusted to our charge. The same Vicar of Christ said, on the occasion of his last great doctrinal message, *Mystici Corporis,* "Some, through empty fear, look upon so profound a doctrine as something dangerous and so they fight shy of it as of the beautiful but forbidden fruit of Paradise. It is not so. Mysteries revealed by God cannot be harmful for men; nor should they remain as treasures hidden in a field—useless.

They have been given from on high precisely to help the spiritual progress of those who study them in a spirit of piety." It was the loving Christ Himself who condemned hiding the light. This new light must not remain under the encyclical basket, but find its right place on the catechism lamp-stand, so as to give light to all in the house.

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FIFTY YEARS AGO

In *The American Ecclesiastical Review* for March, 1899, Fr. E. McSweeney of Mount St. Mary's, Emmitsburg, complains of the apathy of American Catholics for the work of the propagation of the Faith, and calls for more generous contributions to the foreign missions. . . . In continuance of the series on "American Foundations of Religious Communities" there is an article on Bishop England's Institute of the Sisters of Mercy, established at Charleston in 1830. . . . Fr. J. R. Slattery describes and praises the methods of Cardinal Massaja, the apostle of Ethiopia, in the work of recruiting priests from the native population. The Cardinal demanded the minimum of scientific training, but emphasized zeal and holiness of life. The result was a loyal and devout native clergy. In the Conference section the question is asked whether, in view of the prohibition to attend theatrical performances, promulgated by the Third Council of Baltimore (Tit. II, n. 79), a priest may go to see an opera, and a negative answer is given.

* * * * *

In *The American Ecclesiastical Review* for April, 1899, Fr. H. Heuser, the editor, presents a brief but interesting article on the Easter celebration of the early ages. In some places a priest was allowed to say three Masses on Easter Day and throughout the Octave. . . . Dr. Austin O'Malley writes on the precautions a priest should take when he attends a person afflicted with a contagious disease. He goes into great detail concerning the measures that he believes should be employed when the sick person is suffering from smallpox. The priest is supposed to bring with him three bottles of disinfectant and several pounds of sulphur. . . . The versatile Abbé Hogan, S.S., writes on the different kinds of material that can be used in building a church. . . . The text of the famous Apostolic letter of Pope Leo XIII on Americanism—*Testem benevolentiae*—addressed to Cardinal Gibbons, is given in full.

F.J.C.

THE TITLE "SON OF MAN" IN THE SYNOPTIC GOSPELS

Editor's Note: *The writer of this article, one of the outstanding Catholic scholars of our times, died in Rome on Feb. 24. This essay and its sequel, a masterly treatise on the title "Son of God" in the synoptic Gospels (both written for* The American Ecclesiastical Review *and translated by the distinguished American theologian, Dr. John E. Steinmuller), were among the last of his literary works. Fr. Vosté was secretary of the* Pontifical Commission for Biblical Studies, *consultor of the* Sacred Congregation of Seminaries and Universities, *and consultor of the* Sacred Congregation for the Oriental Church *at the time of his death. He was also professor of Sacred Scripture in the famous Roman* Instituto Angelico.

No question in the interpretation of the Gospel is more puzzling and difficult, no question in recent times is treated more frequently and in more diverse ways[1] than the meaning of the title "The Son of Man" which Jesus constantly employed to designate Himself.[2] Any

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[1] Cf. H. Lietzmann, *Der Menschensohn* (Freib., Mohr, 1896; cf. *R. B.* 1897, p. 160); G. Dalman, *Die Worte Jesu* (Leipzig, 1898; IX. *Der Menschensohn,* pp. 191-219); J. Wellhausen, *Einleitung in die drei ersten Evangelien* (Berlin, 1905, p. 39-41; 2nd ed., 1911 §13. *Der Menschensohn,* pp. 123-30); V. Rose, *Études sur les Évangiles* (Paris, 1902; 4th ed., 1904; V. *Fils de l'homme,* pp. 157-82); P. Batiffol, *L'enseignement de Jésus* (1905; pp. 194-200); Fritz Tillman, *Der Menschensohn* (*Bibl. Studien,* XII, 1-2; 1907; cf. *R. B.* 1908, pp. 280-85); F. Roslaniec, *Sensus genuinus et completus locutionis "Filius Hominis" a Christo Domino adhibitae* (Romae, 1920; cf. *R. B.* 1921, pp. 143 f.); P. Vannutelli, *Il figlio dell'uomo* (Romae 1923; cf. *R. B.* 1924, p. 289); S. R. Driver, *Son of Man,* in Hasting's *Dictionary of the Bible,* IV, pp. 579-89; H. J. Holtzmann, *Lehrbuch der NT. Theologie* (2nd ed., Jülicher-Bauer; Tübingen, 1911), I, pp. 313-35; G. B. Stevens, *The Theology of the N. T.* (Edinburgh, 2nd ed., 1918; Part I, chap. IV, *The Son of Man,* pp. 41-53); P. Feine, *Theologie des N. T.* (Leipzig, 4th ed., 1922, pp. 56-70); L. de Grandmaison, *Jesus Christ,* I (3rd ed., 1928; pp. 316-25; and note N. pp. 344-46); J. Van Imschoot, *Menschenzoon* (*Bijbelsch Woordenboek;* Roermond, 1941, col. 1046-51). The distinguished P. Lagrange in reviewing the work of Tillmann cited above (and Holtzmann and Sanday) treated the question in *R. B.,* 1908, pp. 280-93; and even more skillfully in his commentary *Saint Marc* (4th ed., 1929) pp. CXLIX—CLI.

[2] "Aucune question du N. T. n'est plus difficile, soit en elle-même, soit surtout à cause de l'infinie multiplicité des opinions," thus P. Lagrange in *R. B.,* 1908, p. 281. Also Holtzmann, *op. cit.,* p. 313: "Die Frage nach der Herkunft, der Geschichtlichkeit, der Bedeutung des terminus führt uns vor

New Testament scholar must have clear ideas about this question, since no title designating Jesus appears more frequently in the Gospels. The solution of this question is intimately associated with the doctrinal progress in the teaching of Jesus, with His personal revelation and His recognition or acknowledgement both by the Jews and by His Apostles: for there is in the course of the entire evangelical history a "messianic secret" enjoined by Jesus, and only to be revealed step by step.

The Fathers and theologians formerly considered this title as the expressed and mere declaration by Jesus of His humble and weak human nature, His higher divine origin having been taken for granted. Thus, for instance, the profound exegete Maldonatus writes: "Ideo ergo se filium hominis appellat [Jesus], ut significet se, cum in forma Dei esset, ne rapinam arbitraretur se esse aequalem Deo, exinanisse tamen semetipsum, formamque servi accepisse et habitu inventum, ut 'hominem.'" Many of the more recent exegetes regard as messianic this title that had been derived from the prophecy of Daniel 7:13-14; but then they come to completely opposite conclusions: some, principally on philological grounds, deny that Jesus of Nazareth ever made use of this messianic title, which was rather ascribed to Him by a later catechesis; others, on the contrary, assuming that the use of the title by Christ is authentic, say that Our Lord made use of it with full consciousness of its messianic value.[3] But then immediately a question arises in our minds: why did Jesus impose silence or "secrecy" upon all those who supported Him of being the Messias or acknowledged Him as such, while He was designating Himself with a messianic title? The answer to this question is the solution to the problem itself; and the answer must give due consideration to the religious and political mentality of Christ's audience, as will be seen later on.

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das verwickelste und verfahrenste aller Probleme der neutest. Theologie." Similarly Stevens, *op. cit.*, p. 41: "To determine the meaning of the title *Son of Man* is one of the most difficult tasks which confront the student of the N. T." Hence P. de Grandmaison speaks of "une floraison d'hypothèses et un émiettement d'opinions vraiment inouïes" (*op. cit.* p. 344).

[3] Indicating the main points of the various solutions, P. Lagrange clearly writes: "Aussi voit-on toujours en présence deux solutions radicales extrêmes. Étant admis de tous que les derniers textes entendent par Fils de l'homme celui qui doit venir dans la gloire, expressément rapproche de celui qu'avait vu Daniel, *les uns* admettent que Jésus a pris ce titre, avec une pleine

I. USE OF THE TITLE IN THE NEW TESTAMENT

1. *The Galilean Ministry of Jesus*

MATTHEW[4]		**MARK**	**LUKE**	
* 5:11:	for *my* sake	. . .	6:22:	for the S. of M.'s Sake
8:20:	The foxes have burrows, etc.	. . .	9:58	
9:6:	power of forgiving sins	2:10	5:24	
10:23:	before the S. of M. comes	. . .	. . .	
*10:32:	*I* also will acknowledge him	. . .	12:8:	the S. of M. also will acknowledge
11:19:	The S. of M. has come eating	. . .	7:34	
12:8:	the S. of M. is Lord of the Sabbath	2:28	6:5	
12:32:	a word against the S. of M.	*3:28-30 omitted	12:10	
12:40:	the sin of Jonah	. . .	11:30	
13:37:	The sower . . . is the S. of M.	. . .	. . .	
13:41:	The S. of M. will send out His angels	. . .	. . .	

2. *From the Confession of Peter*

16:13:	Who do men say the S. of M. is	*8:27: that *I* am	9:18:	that *I* am

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conscience de sa valeur, *les autres* prétendent que la tradition chrétienne a imposé à Jésus une pensée qui lui était étrangère; il n'aurait donc jamais parlé du Fils de l'homme, mais de l'homme, *barnacha*, et c'est la traduction trop littérale de ce mot composé qui aurait introduit une méprise dans les documents" (*R. B.* 1908, p. 281).

[4] S. of M.=Son of Man. In this list we are following the general order of *Matthew*, according to whom three periods are distinguished. The asterisk * means that the title "Son of Man" has been omitted or has been changed into a pronoun. Similar lists may be found in Driver, *op cit.*, p. 579; J. Drummond in *The Journal of Theol. Studies*, II (1901), 539 ff.; and concisely in Tillmann, *op. cit.*, p. 107 f.

MATTHEW	MARK	LUKE
*16:21: *He* must go . . . and endure many sufferings	8:31: the S. of M. . .	9:22: the S. of M. . .
16:27: the S. of M. shall come in the majesty	8:38	9:26
16:28: the S. of M. coming in His Kingdom	*8:39(9:1 Gr.) omitted	*9:27 omitted
17:9: until the S. of M. is risen from the dead	9:8(9:9 Gr.)	. . .
17:12: the S. of M. shall suffer	9:11(9:12 Gr.)	. . .
17:21: the S. of M. shall be delivered	9:30(9:31 Gr.)	9:44
. . .	. . .	(9:56 of doubtful authority)
(18:11: the S. of M. has come; of doubtful authority)	. . .	19:10
19:28: the S. of M. shall sit upon the throne of His glory	. . .	. . .
20:18: the S. of M. shall be betrayed	10:33	18:31
20:28: the S. of M. came . . . to serve	10:45	*22:27: *I* am . . . as he that serves

3. *Final Preaching of Jesus and His Passion*

24:27: so, too, shall the coming of the S. of M. be	. . .	17:24; 17:22: one day of the S. of M.
24:30: then shall appear the sign of the S. of M. in heaven	. . .	. . .
the S. of M. coming in the clouds of heaven	13:26	21:27
24:37: the coming of the S. of M.	. . .	17:26
24:39: the coming of the S. of M.	. . .	. . .

MATTHEW	MARK	LUKE
. . .	. . .	17:30: the S. of M. is revealed
24:44: at an unexpected moment the S. of M. will come	. . .	12:40
. . .	. . .	18:8: when the S. of M. comes, will He find faith on the earth?
25:31: the S. of M. comes in His glory	. . .	. . .
. . .	. . .	21:36: to stand before the S. of M.
26:2: the S. of M. shall be delivered up	. . .	. . .
26:24: the S. of M. is going	14:21	22:22
the S. of M. is betrayed	14:21	. . .
26:45: the S. of M. is betrayed	14:41	. . .
. . .	. . .	22:48: Judas, dost thou betray the S. of M. with a kiss?
26:64: you shall see the S. of M. seated	14.62	22:69
. . .	. . .	24:7: the S. of M. must be delivered

General Remarks:

(1) The title "Son of Man" occurs 69 times in the Synoptic Gospels: in Matthew 30 times (plus one doubtful instance), Mark 14, Luke 25 (plus one doubtful instance).

Several of the above texts represent parallel passages; e. g., in Matthew, Mark and Luke 8 times; in Matthew and Mark 5; in Matthew and Luke 7; in Mark and Luke 1.

The title "Son of Man" in several of the parallel passages is changed into a pronoun four times; it is omitted only twice. Hence there appears a great literary fidelity in preserving the expressions used by Our Lord.

In John the expression "Son of Man" occurs 13 times: but in 12:34 the people objecting to Christ *twice* repeat His words: in 9:35 the reading is uncertain; in 5:27 it is used without the article *υἱὸς ἀνθρώπου*; otherwise with the article *ὁ υἱὸς τοῦ ἀνθρώπου*.[5]

(2) The title is always and exclusively employed by Jesus to designate Himself as if in the impersonal manner (John 12:34 is no exception, since the words of Jesus are repeated by the crowd).

Never indeed does this same title designate others in the N.T. But it is also noteworthy that neither the Apostles in the Gospels or in the Acts, nor Paul in his Epistles ever use this title, when addressing or speaking of Him or writing about Him.

St. Stephen alone uses this title (only once) in Acts 7:56: "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God!" evidently alluding to Daniel 7:13 whom Our Lord also quoted before the members of the Sanhedrin (Luke 22:69; Matt. 26:64; Mark 14:62). Similarly, St. John in the Apocalypse, manifestly imitating the vision of Daniel, twice makes use of this title in 1:13 and 14:14; the latter passage reads: "Then I looked, and saw a white cloud; and upon the cloud one like a Son of Man sitting."

(3) Relative to the general significance or application of this title, it is to be noted that the expression is used on two kinds of occasions: (a) those occasions that relate to the salvific mission of Christ and to His life here on earth, where He appeared humble and subject to suffering and death; e.g., Mark 2:10: "But in order that you may know that the Son of Man possesses authority upon earth to forgive sins, etc."; 2:28: "So that the Son of Man is Lord even of the Sabbath"; 8:31: "The Son of Man must endure many sufferings, and be rejected by the ancients . . . and be put to death." (b) The other texts relate to His glorious Parousia; e.g., in the description of the Last Judgment, Matthew 25:31: "But when the Son

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[5] According to Tillmann and many other scholars, John 5:27 is to be excluded from our title; cf. *op. cit.* pp. 108-10. The passages in which the title "Son of Man" occurs in John are: 1:51; 3:13,14; 5:27 (?); 6:27,54,63 (Gr. 53,62); 8:28; 9:35(?); 12:23,34 (twice by the crowd); 13.31. Cf. Westcott, *The Gospel according to St. John* (2 vols., 1908) II, 47 f.

of Man comes in His glory, etc."; also before the members of the Sanhedrin, Matthew 26:64: "You shall see the Son of Man seated at the right hand of Power, and coming in the clouds of heaven!"

To determine the formal meaning of this title, this two-fold usage must be carefully kept in mind.[6]

II. THE USE OF THE TITLE IN THE OLD TESTAMENT

Etymological Meaning:

The composite expression "Son of Man," בן־אדם *ben-'ādām* is often used in the Old Testament for the simple word "man," for which it is used as a synonym, especially in poetical passages; e. g., Num. 23-19; Job 25:6-7; Ps. 8:5 and elsewhere.[7]

Non est Deus quasi *homo* ut mentiatur,
nec ut *filius hominis* ut mutetur (Num. 23:19).

Ecce luna etiam non splendet,
et stellae non sunt mundae in conspectu eius:
quanto magis *homo* putredo
et filius hominis vermis! (Job 25:6-7).

Quid est *homo,* quod memor es eius?
aut *filius hominis,* quod curas de eo? (Ps. 8:5).

In these passages the expression *Filius hominis,* i. e., "Son of Man," is nothing more than an emphatic circumlocution, common to poets, expressing the term "man." So even the expression "sons of man" is found in the Old Testament to signify the human race (Deut. 32:8; Ps. 10:5 [11:4]; 11 [12]:2.9; 13 [14]:2; 20 [21]:11; etc.) If, however, a distinction is insisted upon between both expressions, then perhaps we might say that the composite expression *ben-'ādām* rather emphasizes man's origin from man, the emphasis being laid upon his humble carnal and temporal origin. Nevertheless, from the passages quoted above, it appears on the basis of the synonymous parallelism that that difference is not even insinuated, but rather "man" and "Son of Man" are in fact synonymous.

In the Book of Ezechiel this title occurs more frequently; i.e., more than 90 times and always in the vocative case: "Son of Man!" where the Lord addresses the prophet (e.g., 2: 1,3,6,8; 3:1,3,4,10,-

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[6] Cf. Driver, *op. cit.,* p. 580 a; Stevens, *op. cit.,* p. 41; Westcott, *op. cit.,* I, 76.

[7] Cf. Gesenius, *Thesaurus . . .,* p. 25.

17,25; etc.). In the same way it is also used once in the Book of Daniel (8:17). In these passages emphasis seems to be laid upon the infinite distance that lies between the prophet, a mere man, and God.

This suffices for the etymological meaning and the ordinary usage of this title.

The Messianic Meaning and Usage of This Title:

"Son of Man," it is commonly agreed, derives its messianic meaning and use from the vision of Daniel 7,[8] in which the prophet sees four different beasts coming out of the sea, thereupon to be judged by the Ancient of days, or God, and to be destroyed. Then the prophet proceeds: "I beheld therefore in the vision of the night, and lo, one *like the Son of Man* (Chaldaic: כבר אנש, *k^ebar enāš*) came with the clouds of heaven, and he came even to the Ancient of days. And they presented him before him; and he gave him power, and glory, and a kingdom; and all peoples, tribes, and tongues shall serve him: his power is an everlasting power that shall not be taken away; and his kingdom that shall not be destroyed" (7:13-14).[9]

The "Son of Man" that stands in opposition to the four beasts or nations that oppressed Israel, according to the application of the prophet himself, is the chosen people or at least the better part of it: "And . . . the kingdom, and power, and the greatness of the kingdom, under the whole heaven, will be given to the saints of the Most High" (Dan. 7:27).[10] But a personal Messias is supposed in this future kingdom, of which he is the king.[11]

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[8] Thus e.g. Holtzmann writes in *op. cit.*, I, 314, n. 5: "Die Zurückführung des terminus auf Dan. 7,13 . . . darf heute als ein fast *allgemein anerkanntes und gesichertes Resultat* der sonst so vielfach auseinandergehenden Erörterungen über unser Thema gelten." Likewise W. Sanday: "The starting-point for this [Son of Man] . . . is, *we may be sure*, Dn. 7,13" (Hastings' *Dictionary of the Bible* II, 622 b).

[9] Cf. Lagrange, *Les prophéties messianiques de Daniel*, in *R. B.* 1904, pp. 494-520.

[10] Vulgate according to Mass. Text: "*populo* sanctorum Altissimi." But in Theodotion *am*, people, is omitted; cf. Lagrange, *op. cit.*, p. 498, n. 5.

[11] Thus Père Lagrange: ". . . la tradition ne s'est pas trompée en reconnaissant dans le Fils de l'homme le Messie. . . . Nous ne prétendons pas

Therefore the title "Son of Man" derived from Daniel 7:13 is often applied to the personal Messias in the apocryphal Book of Henoch, namely in that part called "The Book of Parable" (37-71), the authentic parts of which are unquestionably pre-Christian.[12] First of all there appears a figure like a man in chapter 46; the angel answers Henoch requesting to know who that one is: "This is the *Son of Man,* who hath righteousness, with whom dwelleth righteousness, and revealeth all the treasures of that which is hidden; because the Lord of Spirits hath chosen him" (v.3). The end of "The Book of Parables" is as follows: "And so there shall be length of days with that *Son of Man,* and the righteous shall have peace and an upright way in the name of the Lord of Spirits for ever and ever (71:17).[13]

The Talmudic tradition certainly considered the title "Son of Man" in Daniel as a personal Messias, whom it called according to the mode of His arrival, ענני *'Anāni,* i.e., "nubilous," or "coming

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cependant que la vision du Fils de l'homme désigne très clairement la personne du Messie—comme distinct du peuple,—nous croyons seulement qu'il est inclu dans l'empire spirituel de l'avenir dont il est le roi" (*op. cit.,* p. 504-5); and again: "Le Fils de l'homme représente l'empire des saints, mais rien n'empêche qu'il ne représente aussi leur chef, c'est-à-dire le roi Messie, ou plutôt que le Messie ne soit lui-même le représentant de son empire" (p. 506).

[12] For an introduction to the Book of Henoch consult St. Székely, *Bibliotheca Apocrypha,* I (Freiburg i.B., 1913), 169-242; J.-B. Frey, *Apocryphes de l'A.T.,* in *Supplém. Dict. Bible,* I (1928) col. 357-71. There are several editions of the text; cf. G. Beer in E. Kautzch, *Die Apokryphen und Pseudepigraphen des A. T.,* II (Tübingen, 1900), 217-310); also R. H. Charles, *The Apocrypha and Pseudepigrapha of the O. T.,* II (Oxford, 1913), 163-281.

Concerning *the time of composition* of "the Parables of Henoch" scholars differ. Cf. Frey in *op. cit.* (col. 363): "Nous placerions . . . volontiers la composition des *Paraboles d'Hénoch* aux premiers temps de l'insurrection machabéenne, peu après la mort d'Antiochus Épiphane (164)." An earlier date is usually given; thus e.g. Charles places it between 94 and 96 B. C.; Beer before 64 B. C.; Schürer at the time of Herod; Lagrange not before 40 B. C.

[13] Charles, *op. cit.,* pp. 214, 237. We may omit any allusion to the *Apocryphal 4 Esdras,* which is of a later date, i. e. after the destruction of Jerusalem in A. D. 70; cf. Frey, *op. cit.,* col. 413. Moreover, it is not evident whether "this man coming up from the sea with the clouds of heaven" is intended to be the "Son of Man" of Daniel.

in a cloud." In the Targum for I Chron. 3:24 we read: " '*Anāni* is the Messias King who will be revealed."[14]

However, from this we may not conclude that "Son of Man" at the time of Christ was the ordinary and common title for the Messias. We should rather say that the devotees and writers of the apocalypses, relying upon Daniel 7:7, thus discussed the Messias, without, however, having made the title popular.[15]

Finally it must be remembered that Our Lord before the Sanhedrin openly referred the title "Son of Man" to the prophecy of Daniel (Matt. 26:64 and par.).

III. THE MEANING OF THE TITLE IN THE NEW TESTAMENT

Fritz Tillmann in "*Der Menschensohn* (1907) has learnedly and clearly explained the various *opinions:*

(1) In regard to the Fathers, ancient writers, and Catholic theologians up until the middle of the nineteenth century, Tillmann concludes that they by no means referred the expressions "Son of Man" commonly to the prophecy of Daniel, but rather that they saw in that expression nothing more than an explicit affirmation of the human nature of Jesus. Hence they did not in any manner regard this title as messianic.[16]

(2) Moreover, Theodore Beza (1605) was of the opinion that

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[14] Cf. Strack-Billerbeck, *Kommentar zum N. T. aus Talmud und Midrasch,* I (1922) 67, 468.

[15] Thus Strack-Billerbeck: "Auf Grund dieses geringen Stellenmaterials wird man gerade nicht sagen können, der Name *Menschensohn* sei in Jesu Tagen eine übliche Messiasbezeichnung gewesen: man hat wohl in apokalyptischen Kreisen unter diesem Namen auf Grund von Dn 7,13 vom Messias geredet, aber der breiten Masse ist der Ausdruck unbekannt geblieben" (*op. cit.,* p. 486; cf. also p. 958). G. Dalman, *op. cit.,* pp. 197-204, comes to the same conclusion. Cf Lagrange, *Le Messianisme chez les Juifs, 150 av. J.-C. à 200 ap. J.C.* (Paris, 1909) pp. 224-28; his conclusion is: "Le sens messianique de Daniel fut toujours admis dans le rabbinisme; mais il évita soigneusement tout spéculation sur le titre de Fils de l'homme. L'expression en elle-même ne s'imposait pas a l'attention." In a more recent book *Le Judaïsme avant Jésus-Christ* (1931), Lagrange speaks of the same subject in the section on the Book of Parables (pp. 242-58).

[16] *Op. cit.* pp. 9-27. Thus he expressly affirms: "Seitdem [after the time of the Fathers and in accordance with their opinion] hat die katholiscne Exegese der späteren Zeit in dem Menschensohne der Evangelien primarie den Ausdruck der wahren menschlichen Natur Jesu gesehen" (p. 19). For the opinions of recent scholars confer also Driver, *op. cit.,* pp. 586 f.

the expression "Son of Man" in the mouth of Our Lord meant nothing else than "I" the personal pronoun of the first person singular: "propterea quod familiare est Hebraeis, ut de se loquantur in tertia persona, ideo accipi loco pronominis primae personae in evangelica historia."[17] Few scholars have followed this opinion; but in our time Primo Vannutelli, after having given numerous examples from Latin and Greek literature, revived that opinion with qualifications. This is the equation proposed by him: "il figlio dell' uomo =l'uomo = quest' uomo = io."[18]

The literary or stylistic possibility of such an equation or speech in the third person for the first person is not denied.[19] Besides, the *personal* significance of that title must be admitted, inasmuch as Jesus, in making use of it, designates Himself: and so in parallel passages the personal name is sometimes read in place of "Son of Man" (cf. Matt. 5:11 = Luke 6:22; Matt. 10:32 = Luke 12:8; Matt. 20:28 = Luke 22:27). However, if we admit a relation to the messianic prophecy of Daniel 7:13-14 to have been expressed by Our Lord Himself, Vannutelli's equation does not correspond to the full content of the title "Son of Man." [20]

(3) Several others hold that Jesus was thus designating Himself as a mere and emphatically humble man *(Mensch im emphatisch niederen Sinne),* to contradict the Jewish opinion and expectation of a political, glorious Messias. Thus Bauer, who ascribes the relation of that title to Daniel 7:13-14 to the later development of faith on the part of the disciples of Jesus.[21]

Prescinding from the "development" which is an *a priori* fiction, Bauer's opinion, which was once commonly held, is still defended today by some distinguished scholars: P. Batiffol denies its relation to Daniel, but rather refers its evangelical usage to Ezechiel, who is frequently called by Jahweh "Son of Man." "Jesus," he writes, "a . . . fait de ce vocatif un nominatif, par où il marque surtout sa qualité de serviteur, dans ce qu'elle a d'humble et de soumis." Besides, he refers "Son of Man" to the man of sorrows and acquainted with infirmities, of Isaias 53:1-12: "Et de fait," he continues, "il est probable que le sens enfermé par Jèsus dans l'expression Fils de l'homme est solidaire de l'idée du serviteur de Jahvé dont la mort est la rançon du peuple. Cette idée exclut sûrement toute idée de gloire messianique et de royauté triomphante." [22] This somewhat uncommon opinion, as explained by Batiffol, errs in its very beginning, namely by rejecting the relationship to the prophecy of Daniel.

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[17] *Annot. ad Matth. 8,20* (1594; 55b) quoted by Tillmann, *op. cit.*, p. 28.

[18] *Il figlio dell'uomo* (Rome, 1923). Cf. *R. B.* 1926, p. 289, also W. M. Macgregor in *Expositor* 1924, 2, 229 f., to whom P. Vannutelli replied in *"Il figlio dell uomo." (Critica ad una critica* in *Scuola Cattolica* 1925, 2, 456-60).

[19] Cf. G. Dalman, *op. cit.*, p. 204 f.; P. Jouon, *L'Évangile de N.-S. J.-C.* (*Verbum Salutis* V; 1930), 604 (conclusion in appendix A: *Le Fils de l'homme*).

[20] Cf. Père Lagrange in *R. B.* 1924, p. 289.

[21] Die Bedeutung des Ausdrucks ὁ υἱὸς τοῦ ἀνθρώπου in *Zts. f. wissenschaftliche Theologie* III (1860), 274-92; cf. Tillmann, *op. cit.*, pp. 30 f.

(4) An opinion entirely contrary to the preceding one is that which holds that Jesus by this title designates Himself as an ideal man (*Mensch in emphatisch hohem Sinne, Idealmensch*), recapitulating within Himself and expressing by His deed every human perfection.[23]

This opinion was once proposed by Herder, Schleiermacher and Neander, who must be called philosophers rather than historical exegetes; for they speak as philosophers for philosophers who reason abstractly, such as are not native to Palestinian character.[24] However, in more recent times this novel opinion was revived by the distinguished scholars Westcott and Zahn. According to this opinion "Son of Man" denotes man κατ' ἐξοχήν,; to which Westcott adds the Pauline notion, according to which Christ is ὁ ἔσχατος (ὁ δεύτερος) 'Αδάμ: the last or second Adam (I Cor. 15:45).[25] Therefore the distinguished Père Lagrange was not a good prophet when he wrote in the *Revue Biblique* (1908, p. 281): "Très probablement cependant on ne reverra pas paraitre des tenants de l'Homme idéal, de l'Homme en soi, que Jésus aurait affecté d'être, en philosophe grec, plutôt qu'en prophète hébreu."

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[22] *L'Enseignement de Jésus* (Paris, 1905), pp. 197, 198 f.

[23] Cf. Tillmann, *op. cit.* pp. 32-38.

[24] Stevens in a few words refutes that opinion: "In fact," he writes, "this explanation is too abstract and philosophical to be native to Palestinian Judaism, and bears the marks of modern reflection" (*op. cit.*, p. 47).

[25] T. Zahn, *Das Evangelium des Matthäus* (4th ed., 1922), pp. 349-60; Westcott, *op. cit.* I, pp. 76 f: "He [Christ] was the representative of the whole race, *the* Son of Man, in whom all the potential powers of humanity were gathered." This same opinion is supported by H. J. Holtzmann; cf. Tillmann, *op. cit.*, p. 33.

(5) Now, because for the solution of this difficult problem, opinions, *a priori* improbable and impossible, are invented, some come to the conclusion that the title "Son of Man" does not refer to the authentic expression of Jesus. G. Volkma and others proposed such an opinion on the grounds that the title never occurs in the Pauline Epistles. But this silence has a reason that is obvious to all, since the Apostle, a theologian and not an historian, preaches Christ Jesus as Our Lord and Son of God.[26].

Let us speak more at length of those, who for philosophical reasons arrived at the same conclusions. The first one that must be mentioned here is H. Lietzmann,[27] whose opinion was fully endorsed by J. Wellhausen after various hesitations.[28] Considering therefore "Son of Man" of the Old Testament to be only a poetic circumlocution for "man," and besides, considering that in the Aramaic dialects that composite expression **בר אנשא** or **בר נשא**, *bar nāšā*, in common usage signifies nothing more than "man," they therefore concluded that the Greek title ὁ υἱὸς τοῦ ἀνθρώπου to be its material translation which they applied in the messianic sense to the prophecy of Daniel. But nothing in the Aramaic language which Jesus used could have corresponded to that Greek title; hence it was not and could not have been used by Jesus, since in the Aramaic it does not exist and is impossible.

Rigorously opposing them was G. Dalman, one of the foremost authorities in Aramaic philology.[29] Having examined the various dialects of the Aramaic language, he concluded that the Galileans at the time of Christ designated "man" with the simple noun **אנשא** *'enāšā,* but the use of the composite *bar-nāšā* for "man" in the Judaeo-Galilean literature and in Christian Palestine was an innovation of a later date. Hence Jesus in designating Himself *bar-nāšā* with a certain special tone or accent signified what His Evangelists expressed when they write ὁ υἱὸς τοῦ ἀνθρώπου.[30]

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[26] Cf. Tillmann, *op. cit.*, pp. 51 f.

[27] *Der Menschensohn* (1896).

[28] *Skizzen und Vorarbeiten* VI (1899). More recent *Einleitung in die drei ersten Evangelien* (2nd ed., 1911; §13 *Der Menschensohn*, pp. 123-30).

[29] *Die Worte Jesu* (1898; IX. *Der Menschensohn* pp. 191-219. Of G. Dalman, Tillmann writes: "der wohl mit Recht als der beste Kenner des Aramäischen gelten kann" *op. cit.*, p. 62).

[30] Very prudently Père Lagrange writes: "Quant au sens du mot araméen, M. Dalman n'a pas prouvé que l'araméen ait eu alors une expression

Besides, the authenticity of the composite expression is *a priori* clearer than day-light from the fact that among the Evangelists it is only found in the discourses of Jesus speaking about Himself. But what Apostle or Evangelist of Jesus, whom they regarded as the Son of God, would have imposed upon Him a lesser title, which is apparently contrary to that of Son of God? Wherefore contrary to Lietzmann and Wellhausen, who oppose the common meaning, exegetes regard that expression as being among the most authentic sayings of Jesus. Some raise doubts about particular texts; others hold that Jesus had not used that title before the confession of Peter; but—prescinding from those exegetes mentioned above—no one doubts that the characteristic and proper title "Son of Man" came from Jesus and was passed on to the Evangelists.[31]

(6) So far we admitted with most exegetes that the prophecy of Daniel 7:13-14 is the place of origin for the title "Son of Man."[32] This is indeed today the more approved and common opinion, which is based upon the solemn declaration of Jesus before the Sanhedrin (Matt. 26:64 and par.).

However some few authors recur to other texts of the Old Testament, placing stress at some time or other upon certain texts: to the Protoevangelium in Genesis 3:15 (the seed of the woman = the Son of Man); to the oracles of Isaias about the Servant of Jahweh who would suffer and die for the people; to the frequent appellation of Ezechiel "O Son of Man," as if "Son of Man" would designate antonomastically the prophet = Messias; to Psalm 8:5 as the confession of the humility of the Messias.

(7) Finally, something must be said of those who, following the principles of the historico-religious syncretism *(religiongeschichtlich)* and stimulated by the desire of novelty, seek the origin of the title "Son of Man" in the religion of the pagan Orient. Ac-

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synonyme des termes grecs *ὁ υἱὸς τοῦ ἀνθρώπου*, mais M. Wellhausen n'a pas prouvé non plus que l'araméen *bar-nachâ* n'a pu être pris avec une emphase particulière." *S. Marc* (4th ed., 1929), p. CXLIX).

[31] Cf. J. Derambure, *Le Fils de l'homme dans les Évangiles,* in *Rev. August.* XIII (1908), pp. 708-20 and in particular p. 710: "Ces pages visent à montrer la faiblesse des arguments contre l'authenticité de la formule."

[32] Cf. Holtzmann and Sanday, cited above in note 8. Similarly Stevens affirms the same view: "It may be regarded as *in the highest degree probable* that the use of the title Son of Man by Our Lord had a point of connection with this passage [of Daniel]" (*op. cit.*, p. 46).

cording to these authors, therefore, "Son of Man" of Daniel and Henoch, the sources of the Evangelical usage, would be nothing more than the echo of a very ancient myth of "the primeval man, of man κατ᾽ ἐξοχήν," who is found in various Oriental religions from Babylon to Egypt. The remote origin of these must be sought, according to Rietzenstein, in the Iranian mystery of redemption through the ideal, celestial man, the great soul.[33] Against such abstract, hypothetical, and far-fetched fictions, nothing more apt and more valid can be offered than the precept of St. Paul, a contemporaneous witness: "Do not become incongruously yoked with unbelievers . . . what has light in common with darkness? and what concord has Christ with Belial?" (II Cor. 6:14-15).

A PROPOSED SOLUTION TO THE PROBLEM

In what sense therefore and why did Jesus constantly make use of this title "Son of Man" to designate Himself? The solution which is here presented is that which is substantially held by the better-known exegetes, although they may differ in this subtle problem in regard to details, expressions, and references to the Old Testament.

We admit that Jesus by the title *ὁ υἱὸς τοῦ ἀνθρώπου, bar-nāšā,* designated Himself as the Messias, in a manner not open, but veiled. At the beginning that expression did not signify to his audience more than a certain impersonal indication of Himself: "a man such as I am"; but at the opportune time Jesus would clearly reveal its full meaning and His full intention, by associating this title with the prophecy of Daniel 7:13-14.

Just as it is evident that the expression at the time of Christ was not common as a messianic title, so also it is evident that Jesus only progressively revealed Himself as the Messias; and so too He prohibited the disciples on several occasions from openly preaching or disclosing Him as the Messias. The reason for this "Messianic secret" is well known: the Jews awaited as their Messias a political, glorious king. Jesus was the Messias who was spiritual and humble, and who would redeem mankind, by His servile death, from the servitude of sin.[34] Many therefore believe that Jesus exclusively used this title not so much to reveal Himself as the Messias, but rather in the beginning to veil His messianic mission, and only to manifest it little by little as a good pedagogue, and then finally in a very clear light when He applied to Himself the prophecy of Daniel at the time of His Passion.[35]

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[33] Cf. B. Allo, *L'Apocalypse* (3rd ed., 1933), pp. 16-25: Excursus II. *Le Fils de l'homme et l' "Iranisme" dans l'Apocalypse;* J. M. Creed, *The Heavenly Man,* in *Journal of theol. Studies,* XXVI (1925), pp. 113-36; L. de Grandmaison, *op. cit.,* I, Note N, 344-46.

Since He was the Son of God, Jesus wished also to indicate by this title "Son of Man" His human, humble nature, subject to God, who would establish here on earth the promised Kingdom of God. Therefore Jesus intended not only to correct the messianic expectation of the Jews, but also to insinuate that He was fulfilling all the promises of the Old Testament, which no title, not even that of Messias, fully expressed. The Son of God and the Son of Man assumed for Himself a more humble title, by committing to the disciples the task of confirming that of "the Son of God." Moreover that title was fitting to Him as the founder of the Kingdom of God, announced by Daniel; if He accepted its humility. He also ascribed to Himself its glorious part by announcing that He would come with the clouds.[36]

For the sake of clearness let us briefly epitomize the proposed solution to the problem in the following points.

(1) "Son of Man" in the Old Testament is the emphatic circumlocution of the simple word "man"—prescinding from the text of Daniel 7:13-14; thus it is frequent in the poetic books and occurs most frequently in Ezechiel; it designates man in his humble origin as born from man. In the Aramaic language, at least in its more recent development, *bar-nāšā* signifies only "man," without

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[34] Cf. Lagrange, *S. Marc* (4th ed., 1929), pp. CL f: "Il me semble donc que lorsque Jesus se nomme Fils de l'homme, il entend simplement 'l'homme que je suis,' pour attirer l'attention sur sa personne . . . Rien n'empêche d'estimer que Jésus se réservait de développer au moment voulu ce nom de Fils de l'homme en le rattachant à la vision de Daniel." Cf. also *S. Jean* (3rd ed., 1927), p. CLIII.

[35] This is well expressed by S. A. Driver: "[The title] did not suggest to those who heard it Messianic associations, until it came to be connected with predictions of the Second Advent; it thus did not reveal, but veiled, His Messiahship. Christ's use of the term was *pedagogic*" (*op. cit.*, p. 568 a), Cf. also Stevens, *op. cit.*, p. 53.

[36] Cf. Père Lagrange in *R. B.* 1908, p. 285: "Fils de Dieu et fils de l'homme, il prend pour lui le titre le plus humble, laissant à ses disciples de confirmer le Fils de Dieu."

excluding the possibility of emphasis being put on the word *bar* (son), as is suggested by the Greek formula ὁ υἱὸς τοῦ ἀνθρώπου,

(2) In the Gospels it is employed by Jesus alone and to designate Himself. Outside of the Rabbinic schools and apocalyptic literature the title was not common or popular as messianic at the time of Christ; nevertheless de facto it was made a messianic title in the mouth of Our Lord designating His proper person.

(3) This messianic meaning more probably is based upon the vision of Daniel 7:13-14, which indeed was interpreted in the messanic sense by the Rabbins speaking of the Messias "coming in a cloud: *Anāni,*" just as the author of the Parables of Henoch. Before the Sanhedrin, therefore, Jesus explicitly refers to that vision of Daniel and vindicates for Himself the title "Son of Man." Having heard this the Sanhedrin understood Jesus to proclaim Himself as Messias.

(4) Jesus used the title for the sake of humility and prudence; in the beginning to veil His messianic divinity, and to induce the Jews gradually to believe in His messianic mission, that included His humility, passion and death on the cross.

(5) Since He was Son of God and Son of Man, Jesus, by calling Himself "Son of Man," proclaimed Himself executor of the vision of Daniel and the Founder of the promised Kingdom of God; His disciples indeed He charged to profess and to preach Him as "the Son of God."

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FAITH AND REASON

Man learns from two books: the universe, for the human study of the things created by God; and the Bible, for the study of God's superior will and truth. One belongs to reason, the other to faith. Between them there is no clash. Faith is not tyrannical; it is a free act; it respects reason, though it leads it, but gently. And as faith is the friend of reason, so the Church is a friend to science. She respects its freedom, its methods, and its principles, merely intervening to save it from errors against the faith.

—Pope Pius XII in an address to the Pontifical Academy of Science, Dec. 3, 1939.

SUAREZ ON THE INCARNATION

In dedicating his great work on the Incarnation, Francis Suarez remarks:

> If you except those mysteries which teach that God . . . though one in nature, is threefold in Person, then the noblest, the most difficult, yet most singularly useful are those other mysteries which declare that the Son of God was made man for the salvation of the human race, in such fashion that in two natures, His own divine and our mortal nature, there shines forth miraculously one single Person.[1]

The accuracy of this estimate is confirmed by the most cursory glance at the errors which have tried to distort the truth which is the focal point of Christianity. Despite the deeply human portrait which emerges from almost every page of the Gospel, the reality of Christ's humanity was early denied. When Arius arose to challenge the divinity of the Word made flesh, the Catholic world reacted spontaneously and in the first ecumenical Council at Nicaea in the year 325, affirmed for all time Christian faith in this divinity. Two great succeeding Councils fashioned the final stones in the dogmatic structure of this mystery. Under the dynamic influence of St. Cyril of Alexandria, the Council of Ephesus in 431 anathematized Nestorius' caricature of Christ as a moral unity of two persons, one the man Jesus, the other the Second Person of the Holy Trinity; and twenty years later, the Council of Chalcedon, rejecting the Monophysite monstrosity that conceived the Word Incarnate as One Person with a single hybrid nature at once human and divine, declared that there are two distinct natures, one human, the other divine, really united in the one Person of the eternal Son of God.

But even as our minds bow in humble faith before this startling truth, we see immediately that it raises problems whose solution must lead us to dig down to the very roots of reality—to the constitutive elements of individual being and to the elusive question of the nature of human personality itself. For, if Jesus Christ is but one single Person, with both a divine and a human nature, we have in Christ a single, individual human nature, which is *not* a human *person,* in place of the normal human personality, we have the

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[1] Suarez, Franciscus, *De Incarnatione,* I, Dedication to Cardinal de Quiroga, Archbishop of Toledo.

Second Person of the divine Trinity. And yet the humanity of Christ is in all essentials no different from your human nature or mine; if it were, Christ would not be truly man. What, then, we ask *is* a human nature? If Christ had a human nature essentially the same as that of Dante or Napoleon or Suarez, why is He not also a human person? Yet our faith tells us that while possessing as His own all the substantials of human nature, He is definitely not a human person. All the functions our human personality performs for us, God's eternal Son performs for the humanity of Christ. If Christ as man differs from other men, then the difference lies precisely in this, that His human nature is not a human person. Hence the problem: what is a human person?

One further difficulty arises from the data of divine revelation. The human nature of Christ is united with the Person of the divine Word in a *substantial* union: Jesus Christ, both true God and true man, is one self-enclosed existing being; he is, in the scholastic phrase, an *unum per se*. But—and herein lies our further problem—the human mind cannot conceive how two substances can unite to form a single substance, unless at least one of them undergoes some change in the process of union. The Second Person of the Trinity is obviously above any such change. So what change there was, must have been in the humanity which the divine Word assumed unto itself. Hence the second problem: in what way was the humanity of Christ changed in the process of its assumption by the Son of God?

Francis Suarez approaches the solution of these abstract yet fascinating questions in the 8th Disputation, *Quid sit Incarnatio.* His point of departure may surprise us at first, but as we shall see, it is of no little importance to his entire theory of the nature of the Hypostatic Union.

From the Church's dogmatic decisions, he concludes that since the Incarnation introduced something new into the realm of nature, it is, or at least involves a *real action.* Furthermore this action must be a unitive action, for its effect was to join together two distinct substantial entities, the Word of God and a human nature, whose union is no other than Jesus Christ.

"Is the Incarnation," Suarez then inquires, "merely a unitive action effecting the union of the humanity to the Word, or is it also an action productive of the humanity in the natural order." [2]

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[2] *Ibid.,* I, Disp. VIII, Sec. I, art. 23, 24.

By its very nature, he answers, the Incarnation is a unitive action and nothing more. And of paramount importance in explaining Suarez's ultimate theory of the nature of the Hypostatic Union, are the reasons behind this answer.

First of all, it is true that never for the barest interval of time was Christ's human nature in existence except in Christ Himself. Never the less, Suarez contends, the very notion that a human nature was assumed by the Word, implies that in some way this nature had an existence prior to its union with God's Son. "For," continues Suarez, "it is obvious that the Word cannot assume something that is non-existent." In such an event He would in reality assume nothing. And, he adds, the very notion of a unifying action demands the previous existence of the two things to be united. The human nature of Christ, then, was in existence previous to its union with the Word, though this priority was not, of course, in the temporal order, but purely in the order of nature. Hence the very existence of Christ's humanity can be explained only by postulating a divine action whose purpose was the production of the human nature, in addition to the divine action which united this nature to the Son of God.[3]

Furthermore, do we not differentiate the actions, even of God Himself, according to the diversity of their effects? So that, where the effect lies purely in the natural order, the action belongs to the same order; where the effect is strictly supernatural, so too is the action.

Now a human nature in itself is an effect belonging to the natural order, it comes into existence daily through the operation of purely natural causes. And therefore the productive action responsible for the human nature of Christ belongs to the natural order. On the other hand, the union of the humanity to the divine Word is a strictly supernatural effect, an effect far beyond the wildest dreams, to say nothing of the inherent exigencies, of any human nature. The action, then, which united the humanity to God's Son belongs, of necessity, to the supernatural order. And thus, from the radically diverse nature of the two effects produced—in the one case, a created human nature, in the other an almost inconceivable union of that human nature with a divine Person—Suarez reasons that the Incarnation precisely as such, is only a unitive action.

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[3] *Ibid.,* art. 22.

Still another argument confirms this stand: Christ's human nature is said to *"subsist"* in the Word. Now the term, *"subsist,"* can mean that the human nature depends not merely for its personality but also for its essentially human, created existence on the Hypostatic Union, or on the Word. Taken in this sense, "to subsist in the Word" would signify that the human nature of Christ derives its created existence solely from the Word. But if this be true, then we would have an act of creation, an act of efficient causality, attributable only to the Word and not to the entire Trinity—an obvious fallacy. Despite this argument, some may still hold that the Hypostatic Union is more than a merely unitive action, and that it is also productive of the human nature. In that event, replies Suarez, Christ's human nature would not be the result of a creative act as we usually understand that term; and so Christ's human nature would not be a created nature in the same sense as the human nature of Socrates and Cicero.

To hold therefore, that the Hypostatic Union is anything more than a unitive action, to say that by its own proper causality, it also produces the humanity, leaves one in the uncomfortable dilemma of affirming either that the Word alone creates independently of the other divine Persons, or else that the human nature of Christ is not a creature in the proper sense of that term. And either horn of this dilemma is a heresy. Thus Suarez is forced to conclude that the Incarnation must be a strictly unitive action and nothing more.

With the ground thus cleared, Suarez can approach the heart of his problem: what actually did take place in this strictly unitive action, which is the Incarnation? Evidently from the teaching of the Councils, the Hypostatic Union is a union of substances; but it is something more than a mere aggregation of substances such as we can discern in any well-constructed house. Nor are the substances it unites, incomplete substances, as are found in the union of a body and soul to form a man. No! In this Hypostatic Union we find two complete substances, two terms—each fully equipped for action—the Word and the human nature of Christ. They are to be united, not so as to form some new nature, but rather into something which is substantially one, into a substantial unit. This unit is none other than the same Divine Person Who existed prior to the unitive act. Before the union took place, He was only God; now He is God and man.

The question then arises naturally: "How does the Person of the Son of God affect the humanity of Christ? How can God assume a humanity at all, without assuming its created personality as well?" Before we can reply to that question, we have to answer a preliminary question, namely: "In what precisely does *created personality* consist?"

To respond adequately to this query, Suarez rightly distinguishes three metaphysical elements which are to be found in every human being. First we have the essential intrinsic principles of human nature, then its principle of existence, and finally its principle of personality. According to the way in which they distinguish or identify these three ingredients of the problem—essence, existence, and personality—the roads open to the various answers to this elusive enigma. Indeed some explanation of the opposing theories is essential to a proper conception of Suarez's own solution.

In the opinion of the Franciscan, Duns Scotus, created human nature by the very fact that it existed, possessed personality. Looking at any individual human nature—Dante's for example, Scotus held that all three elements, the essential humanity of Dante, his substantial existence, his principle of personality, all were identified in point of fact. No room existed between any of these elements for even the razor edge of a real distinction. Dante's personality is indeed something positive, but it belongs to Dante *only* because it does *not* belong to any Divine Person. The human personality of Dante is identified with his nature in so far as this nature denies divine ownership. The same is true of every other human nature except the human nature of Christ. In His case the Person of the Word stepped in and Himself possessed the human nature; immediately that nature proclaimed its Divine ownership, and in that very proclamation cancelled the negation of Divine ownership, and lost all title to human personality. In later years this theory was reshaped in more positive terminology by the Jesuit theologian, Claude Tiphanus.

The next solution was proposed by the Dominican, Cardinal Cajetan. He saw the difficulty inherent in a metaphysics which made such a positive element as personality consist in a mere negation. With the Thomistic school in general, he placed a real distinction between the created individual nature and its proper substantial existence. But prior to existence, and unquestionably substantial is the personal factor. Personality is something positive, over and above the nature, really distinct from the nature, yet modifying it intrinsically. Cajetan conceived this positive element of personality as a substantial mode—a pure termination of the substance, which prepared the later to receive its final actuation from the principle of substantial existence. Thus human personality, in the mind of Cardinal Cajetan, consisted in a positive mode, which acted as a medium between an individual human nature and its substantial existence, while remaining really distinct from both of them. In the human nature of Christ, this substantial mode of personality is displaced by the personality of the Word, who unites to Himself a human nature complete in all its essentials, but deprived of created personality and created existence.

Closely allied in some respects to the theory of Cajetan is the solution of Capreolus, revived in recent times by Cardinal Billot. Like Cajetan, Capreolus subscribes to a real distinction between a created nature and its principle of existence. But in Capreolus' opinion, the difference between a human nature that is *also* a person (as in the case of Dante) and a human nature that is not a person (as in the case of our Divine Lord) is reducible to this: in the former instance, the nature exists through an existence of its very own, in the latter, through the existence of an uncreated Being. Hence to the question: "What is human personality?" Capreolus would reply that it is to be found in the undisturbed possession of created existence. The personal factor neither precedes created existence, as Cajetan would have it, nor does it follow created existence; rather personality is identified with created existence. By the very fact that a human nature has the ownership of created existence, the nature becomes self-enclosed, self-contained—in brief, a human person. The human nature of Christ, however, through the Hypostatic Union, instead of possessing created existence, is itself possessed by another, loftier Existence—that of the Word of God. The human nature of Christ does not so much fall short of being a human person, as it ascends to the higher dignity of belonging to a Divine Person.[4]

And now against the backdrop of the foregoing solutions, we can throw the spotlight on the theory proposed by Francis Suarez.

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[4] For a brief clear summary in English of the position of the various schools of thought on this subject, cf. M. de la Taille's presentation in Chap. VIII—"The Schoolmen," one of a series of papers in *The Incarnation,* edited by C. Lattey (St. Louis: Herder, 1925).

Returning to the basic metaphysical question, we ask first of all, "How does he solve the riddle of the human person?" Siding with Scotus against the common Thomistic view, Suarez affirms that no existing thing can be distinct from the formal principle of its own existence. Aside from the philosophical reasons for this opinion, expounded in his *Disputationes metaphysicae,* he adds another which is properly theological, and derives from his understanding of the Hypostatic Union. Recall that in the opinion of Suarez, the sacred humanity proceeds from a creative act of God, which is distinct from the action of joining it to the Godhead. Recall that on this account the human nature of Christ is really distinct from the Word; that in the order of nature at least, it must exist prior to the action which joins it to the Word. But if all this be true, then the created nature must also have a created existence. For if the creative act of God did not terminate at an existing creature, then that created act was frustrated; God created a human nature—but no human nature existed as a result of this action, a patent absurdity to the mind of Suarez.

As a consequence, we cannot look upon existence as an addition to the nature. It is equally impossible to insert anything between a nature and its existence. Will Suarez then, in agreement with Scotus, say that by the very fact that it exists, a human nature is a human person? Not at all! Suarez is as clear as the Thomists in asserting that human personality is a real and positive addition to human nature. What then, is this addition and what does it effect in human nature, so as to clothe it with the dignity of a person?

Suarez replies that this addition to the nature is nothing more nor less than a substantial *"mode,"* as he calls it, of self-enclosed existence. This term, *"mode"* was understood by Suarez in its more radical meaning of *manner* or *way* of existing; applied to any existing being, whether substance or accident, it signified that being's particular manner or way of existing. Thus in any human individual, we have first of all, a complete human nature, endowed with substantial existence by the very fact of its creation. This created nature, while it has the capacity for a complete, self-enclosed existence, does not yet include this element in its formal concept. Its existence, though real, is not yet complete; it needs some final determination. This ultimate determination comes to it through its particular mode of substantial existence. With this addition, it is now a fully self-enclosed human nature—a true human person.[5]

To clarify this concept, Suarez uses the example of the miraculous conservation of an accident independently of its subject, as happens for instance to quantity in the Holy Eucharist. Here the accidental existence is preserved minus its connatural manner of actual inherence in its subject. In the same manner, Suarez declares, an individual human nature may have substantial existence, without being determined to this or that particular manner of substantial existence, which is the personal factor.[6]

So we see that in the Suarezian metaphysics, the created personality consists in a substantial manner or mode of self-enclosed existence, a mode entirely incapable of existing by itself, but to which nature tends as to a determining complement. It is this complement, this determining substantial mode, which added to a human nature, makes that nature a human person. With his metaphysical sails thus unfurled, Suarez now launches out into the deeper problem of the Hypostatic Union.

The terms of the difficulty, the Doctor Eximius restates as follows:

> The unitive action, proceeding from the entire Trinity creates a juncture or bond, which is something different from the Word, and at the same time different from the humanity too. Several reasons support this statement: (1) Christ, as a particular man, is a completely self-enclosed being, and includes in Himself not merely the humanity and the Word, but the actual union of the two. (2) This relation of union necessarily demands that some change take place in one of the terms of the relation.[7]

Why is this true? Is it not obvious, Suarez retorts, that unless some change or addition occur in one of the two distinct terms, they cannot have a relation of union? And is it not also true, that no change takes place in the Divine Person of the Word? Hence this change must occur in the humanity. Nothing else is left. On the other hand, the humanity cannot suffer a change in its essential nature; if it did, then Christ's human nature would cease to be a complete human nature. Therefore, concludes Suarez, the change, while affecting the humanity of Christ, actually occurs in something over and above the complete nature, yet is so intrinsic to it, that this addition to the nature would cease to exist, the moment that nature were to be separated from the Word.

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[5] Suarez, *De Incarnatione*, I, Disp. VIII, Sec. I, art. 8, 9.

[6] *Ibid.*, art. 8.

[7] *Ibid.*, art. 2.

What then is the exact nature of this change? First of all, it is in the order of personality, and personality is certainly something substantial. Each one of us would feel that he was affected in something substantial, were he to be deprived of his personality. Consequently the change or addition which modifies the human nature of our Lord, is something substantial—it is in fact, a substantial mode or manner of union, whose office is to terminate the human nature in the Person of the Son of God. Since by its very nature it pertains to the realm of personality, this mode of substantial union automatically excludes from the human nature of Christ any other mode of substantial existence. In this way no title to human personality can be found in the God-man.

Looking now at the result of the entire process of the Incarnation—Christ, the God-man—Suarez notes that our Lord's human nature differs in no essential respect from our own, but merely in the absence of a positive mode of human personality. In place of this, we discover a new "substantial mode of union," which has not precisely the same function as the substantial mode of personality has in us. In the first place, the substantial mode of personality in Dante or any other man is entirely the effect of God's ordinary power; this unique "mode of union," on the other hand, flows from an action which is pre-eminently supernatural. Secondly, this "mode of union" in Christ, unlike the substantial mode of human personality, is not the final, determining factor which gives Christ His substantial oneness, His complete self-enclosed existence. The action of the substantial mode of union is quasi-formal, and orients the human nature by giving it an intrinsic and essential dependence on the Person of the Word. Therefore, the "mode of union does not terminate, does not complete the existence of the human nature itself. Rather, the "mode of union" so modifies the nature that its created existence must find its ultimate and only determination in the uncreated subsistence of the Son of God.

Thus has Francis Suarez solved his problem. The Incarnation is in essence, one action, whose unique purpose is to join a created human nature to the Second Person of the Trinity, so as to form Christ, the God-man. The human nature of Christ, complete in all essentials, is nonetheless the effect of an entirely different creative act on the part of God. While not prior in time to the unitive action of the Incarnation, still in the natural order, the humanity is conceived as existing prior to its union with the Word. Only in one respect does the human nature of Christ depart from the common run of other mortals. His human nature was deprived of that created addition which we call the substantial mode of personality. In place of this it received a supernatural modification—the substantial mode of union, whereby the human nature of Christ was united to the Word of God, and found the termination of its existence in the Divine Person of the Word.

Whether we agree or not with his conclusions, to dismiss the opinion of Francis Suarez lightly as hardly worth an investigation, would be a serious error indeed. Clearly, in the course of this truncated exposition, it has been impossible to convey more than a hint of the overwhelming mass of erudition, the scholarly accuracy, the rapier-like logic, which was ever at the command of this brilliant theologian.

At the conclusion of the two mighty tones, *De Incarnatione,* Suarez, in a rare personal touch, penned the motive which he kept before his eyes:—

> Before all I can affirm, as I shall always affirm, that my one ambition, which I have endeavored to realize without flinching in the face of any labor or effort, has always been to know and to make known the truth and nothing but the truth. A partisan spirit has never inspired, and never will inspire, any of my opinions. I have never sought anything more than the truth, and I desire that those who read my books should seek it in their turn.[8]

No mean ideal this, and one which every aspirant to scholarship in the sacred sciences may ponder and strive to emulate.

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[8] *Ibid.,* 2nd ed., preface.

MISSION INTENTION

The Mission Intention for the month of April, 1949, is for "The Missions in Burma and Ceylon."

EPISCOPAL JURISDICTION AND THE ROMAN SEE

One of the most important contributions to sacred theology in recent years is to be found in the Holy Father's teaching about the immediate source of episcopal jurisdiction within the Catholic Church. In his great encyclical letter *Mystici corporis,* issued June 29, 1943, Pope Pius XII spoke of the ordinary power of jurisdiction of the other Catholic bishops as something "bestowed upon them immediately" by the Sovereign Pontiff.[1] More than a year before the publication of the *Mystici corporis* the Holy Father brought out the same truth in his pastoral allocution to the parish priests and the Lenten preachers of Rome. In this address he taught that the Vicar of Christ on earth is the one from whom all the other pastors in the Catholic Church "receive immediately their jurisdiction and their mission." [2]

In the latest edition of his classic work, *Institutiones iuris publici ecclesiastici,* Msgr. Alfredo Ottaviani declares that this teaching, which was previously considered as *probabilior* or even as *communis,* must now be held as entirely certain by reason of what Pope Pius XII has said.[3] The thesis which must be accepted and taught as certain is an extremely valuable element in the Christian teaching about the nature of the true Church. Denial or even neglect of this thesis will inevitably prevent anything like an accurate and adequate theological understanding of Our Lord's function as the Head of the Church and of the visible unity of the kingdom of God on earth. Thus, in giving this doctrine the status of a definitely certain statement, the Holy Father has greatly benefited the work of sacred theology.

The thesis that bishops derive their power of jurisdiction immediately from the Sovereign Pontiff is by no means a new teaching. In his Brief *Super soliditate,* issued, Nov. 28, 1786, and directed against the teachings of the canonist Joseph Valentine Eybel, Pope Pius VI bitterly censured Eybel for that writer's insolent attacks on the men who taught that the Roman Pontiff is the one "from whom the bishops themselves derive their authority."[4] Pope Leo XIII, in his encyclical *Satis cognitum,* dated June 29, 1896, brought out a fundamental point in this teaching when he restated, with reference to those powers which the other rulers of the Church hold in common with St. Peter, the teaching of Pope St. Leo I that whatever God had given to these others He had given through the Prince of the Apostles.[5]

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[1] Cf. the *NCWC* edition, n. 42.

[2] Cf. *Osservatore Romano,* Feb. 18, 1942.

[3] Cf. *Institutiones iuris publici ecclesiastici,* 3rd edition (Typis Polyglottis Vaticanis, 1948), I, 413.

That teaching had been enunciated explicitly in a communication of the Roman Church by Pope St. Innocent I, in his letter to the African bishops, issued Jan. 27, 417. This great Pontiff stated that "the episcopate itself and all the power of this name" come from St. Peter.[6] The doctrine propounded by Pope St. Innocent I was quite familiar to the African hierarchy. It had been developed and taught by the predecessors of the men to whom he wrote, in the first systematic and extensive explanation of the episcopacy within the Catholic Church. Towards the middle of the third century St. Cyprian, the Martyr-Bishop of Carthage, had elaborated his teaching on the function of St. Peter and of his *cathedra* as the basis of the Church's unity.[7] St. Optatus, the Bishop of Milevis and an outstanding defender of the Church against the attacks of the Donatists had written, around the year 370, that Peter's *cathedra* was the one See in which "unity is to be maintained by all," [8] and that, after his fall, Peter had "alone received the keys of the kingdom of heaven, which were to be handed over also (*communicandas*) to the others." [9]

During the last years of the fourth century Pope St. Siricius had asserted the Petrine origin of the episcopate in his letter, *Cum in unum,* when he designated the Prince of the Apostles as the one "From whom both the apostolate and the episcopate in Christ derived their origin." [10] He introduced this concept into his writing as something with which those to whom his epistle was addressed were perfectly familiar. It was and it remained the traditional and common teaching of the Catholic Church.

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[4] Cf. *DB,* 1500.

[5] Cf. *Codicis iuris canonici fontes,* edited by Cardinal Pietro Gasparri (Typis Polyglottis Vaticanis, 1933), III, 489 f. The statement of Pope St. Leo I is to be found in his fourth sermon, that on the second anniversary of his elevation to the papal office.

[6] *DB,* 100.

[7] Cf. Adhemar D'Alès, *La théologie de Saint Cyprien* (Paris: Beauchesne, 1922), pp. 130 ff.

[8] Cf. *Libri sex contra Parmenianum Donatistam,* II, 2.

[9] Cf. *ibid.,* VII, 3.

The thesis that bishops derive their power of jurisdiction immediately from the Roman Pontiff rather than immediately from Our Lord Himself has had a long and tremendously interesting history in the field of scholastic theology. St. Thomas Aquinas propounded it in his writings, without, however, dealing with it at any great length.[11] Two other outstanding mediaeval scholastics, Richard of Middleton[12] and Durandus,[13] followed his example. The outstanding pre-Tridentine theological treatise on the Church of Christ, the *Summa de ecclesia* of the Cardinal John de Turrecremata, went into the matter in minute detail.[14] Turrecremata elaborated most of the arguments which later theologians employed to demonstrate the thesis. Thomas de Vio, Cardinal Cajetan, contributed much to the development of the teaching in the period immediately preceding the Council of Trent.[15]

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[10] Cf. Ep. V.

[11] St. Thomas taught in his *Summa contra gentiles,* Lib. IV, cap. 76, that, to conserve the unity of the Church, the power of the keys must be passed on, through Peter, to the other pastors of the Church. Subsequent writers also appealed to his teaching in the *Summa theologica,* in IIa-IIae, q. 39, art. 3, in his Commentary on the Sentences of Peter the Lombard, IV, dist. 20, art. 4, and in his Commentary on the Gospel according to St. Matthew, in cap. 16, n. 2, in support of the thesis that bishops derive their power of jurisdiction immediately from the Sovereign Pontiff.

[12] Cf. Richard's *Commentary on the Sentences,* Lib. IV, dist. 24.

[13] Cf. *D. Durandi a Sancto Porciano Ord. Praed. et Meldensis Episcopi in Petri Lombardi sententias theologicas libri IIII* (Venice, 1586), Lib. IV, dist. 20, q. 5, n. 5, p. 354v.

[14] Cf. *Summa de ecclesia* (Venice, 1561), Lib. II, chapters 54-64, pp. 169v-188r. Turrecremata's thesis is identical with that set forth by Pope Pius XII, although his terminology is different. The Holy Father speaks of the bishops receiving their power of jurisdiction *immediately* from the Holy See, i. e., from Our Lord through the Sovereign Pontiff. Turrecremata, on the other hand, speaks of the bishops as receiving their power of jurisdiction *mediately or immediately* from the Holy Father, i.e., from him directly or from another empowered to act in his name.

[15] Cf. *Cajetan's De comparatione auctoritatis Papae et concilii,* cap. 3, in Fr. Vincent Pollet's edition of his *Scripta theologica* (Rome: The Angelicum, 1935), I, 26 f.

During the Council of Trent, the thesis was debated by the Fathers themselves.[16] By far the strongest presentation of the doctrine lately set forth by Pope Pius XII was made in the Council of Trent by the great Jesuit theologian, James Laynez.[17] In many ways Laynez' *quaestiones, De origine jurisdictionis episcoporum* and *De modo quo jurisdictio a summo pontifice in episcopos derivatur,* remain in the best sources of theological information on the relations of the other bishops in the Catholic Church to the Roman Pontiff to this day.

During the century following the Council of Trent, three of the classical scholastic theologians wrote magnificent explanations and proofs of the thesis that episcopal authority in the Church of God is derived immediately from the Vicar of Christ on earth. St. Robert Bellarmine treated the question with his accustomed clarity and sureness,[18] using an approach somewhat different from that employed by Turrecremata and Laynez and closer to that of Cajetan. Francis Suarez dealt with the thesis *in extenso* in his *Tractatus de legibus,* and set forth certain explanations which completed the teaching of Laynez himself.[19] Francis Sylvius, in his *Controversies,* summarized the findings of his great predecessors in this field and gave what remains to this day probably the most effective brief presentation of the teaching in all scholastic literature.[20] During the same period a very brief but theologically sound treatment of the same subject was given by the Portugese Franciscan Francis Macedo in his *De clavibus Petri.*[21] Two of the leading sixteenth-century thomistic theologians, Dominic Soto[22] and Dominic Bannez,[23] likewise included this teaching in their *Commentaries.*

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[16] Cf. Sforza Pallavicini *Histoire du concile de Trente* (Montrouge: Migne, 1844), Lib. XVIII, chapters 14 ff; Lib. XXI, chapters 11 and 13, II, 1347 ff; III, 363 ff; Hefele-Leclercq, *Histoire des conciles* (Paris: Letouzey et Ané, 1907 ff.), IX, 747 ff.; 776 ff.

[17] In Hartmann Grisar's edition of Laynez' *Disputationes Tridentinae* (Innsbruck, 1886), I, 97-318.

[18] Cf. *De Romano Pontifice,* Lib. IV, chapters 24 and 25.

[19] Cf. Lib. IV, cap. 4, in Migne's *Theologiae cursus completus (MTCC)* XII, 596 ff. Suarez touches upon this matter in his treatise *De Summo Pontifice* in his *Opus de triplici virtute theologica, De fide,* tract. X, section 1.

[20] Cf. Lib. IV, q. 2, art. 5, in the *Opera omnia* (Antwerp, 1698), V, 302 ff.

[21] Cf. *De clavibus Petri* (Rome, 1560), Lib. I, cap. 3, pp. 36 ff.

[22] Cf. *In quartam sententiarum* (Venice, 1569), dist. 20, q. 1, art. 2, conclusio 4, I, 991.

Pope Benedict XIV included an excellent treatment of this thesis in his great work *De synodo diocesana.*[24] Among the more recent authorities who have dealt with the question in a noteworthy manner are the two Jesuit theologians, Dominic Palmieri[25] and Cardinal Louis Billot.[26] Cardinal Joseph Hergenroether treated the topic effectively and accurately in his great work *Catholic Church and Christian State.*[27]

The most important opposition to the thesis, as might be expected, came from the Gallican theologians. Bossuet[28] and Regnier[29] defended the Gallican cause on this question. Others, however, not infected with the Gallican virus, have opposed this teaching in times past. Noteworthy among these opponents were Francis de Victoria and Gabriel Vasquez. Victoria, outstanding theologian though he was, seems to have misconstrued the question at issue, and to have imagined that in some way the traditional teaching involved the implication that all bishops had been placed in their sees by appointment from Rome.[30] Vasquez, on the other hand, was attracted by a now outworn theory that episcopal jurisdiction was absolutely inseparable from the episcopal character, and that the Holy Father's authority over his fellow bishops in the Church of Christ is to be explained by his power of removing or altering the material or subjects over which this jurisdiction is to be exercised.[31]

The teaching of Pope Pius XII on the origin of episcopal jurisdiction definitely is not a claim that St. Peter and his successors in the Roman See have always appointed directly every other bishop within the Church of Jesus Christ. It does mean, however, that every other bishop who is the ordinary of a diocese holds his position by the consent and at least the tacit approval of the Holy See. Furthermore, it means that the Bishop of Rome can, according to the divine constitution of the Church itself, remove particular cases from the jurisdiction of the bishops and transfer them to his own jurisdiction. Finally it signifies that any bishop not in union with the Holy Father has no authority over the faithful.

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[23] Cf. *Scholastica commentaria in secundam secundae Angelici Doctoris D. Thomae* (Venice, 1587), in q. 1, art. 10, dub. 5, concl. 5, columns 497 ff.

[24] Cf. In Lib. I, cap. 4, n. 2 ff., in *MTCC,* XXV, 816 ff.

[25] Cf. *Tractatus de Romano Pontifice* (Rome, 1878), 373 ff.

[26] Cf. *Tractatus de ecclesia Christi,* 5th edition (Rome: The Gregorian University, 1927) I, 563 ff.

[27] Cf. *Catholic Church and Christian State* (London, 1876), I, 168 ff.

[28] Cf. *Defensio declarationis cleri Gallicani,* Lib. VIII, chapters 11-15, in the *Oeuvres complètes* (Paris, 1828), XLII, 182-202.

[29] Cf. *Tractatus de ecclesia Christi,* pars II, sect. 1, in *MTCC,* IV, 1043 ff.

[30] Cf. *Relectiones undecim,* in Rel. II, *De potestate ecclesiae* (Salamanca, 1565), pp. 63v ff.

[31] Cf. *In primam secundae Sancti Thomae* (Lyons, 1631), II, 31.

This teaching in no way involves a denial of the fact that the Catholic Church is essentially hierarchical as well as monarchical in its construction. It does not conflict with the truth that the residential bishops have ordinary jurisdiction, rather than merely delegated jurisdiction, in their own Churches. Actually it is a certainly true explanation of the origin of that ordinary jurisdiction in the consecrated men who rule the individual communities of the faithful as successors of the apostles and as subjects of the head of the apostolic college. It means that the power of jurisdiction of these men comes to them from Our Lord, but through His Vicar on earth, in whom alone the Church finds its visible center of unity in this world.

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THE HOLY FATHER CONDEMNS A DANGEROUS ERROR

For this reason we deplore and condemn the pernicious error of those who dream of an imaginary Church, a kind of society that finds its origin and growth in charity, to which, somewhat contemptuously, they oppose another, which they call juridical. But this distinction which they introduce is false: for they fail to understand that the reason which led our Divine Redeemer to give to the community of men He founded the constitution of a Society, perfect in its kind and containing all the juridical and social elements—namely, that He might perpetuate on earth the saving work of Redemption—was also the reason why He willed it to be enriched with the heavenly gifts of the Paraclete.

—From the Holy Father's encyclical *Mystici Corporis* issued June 29, 1943.

Answers to Questions

WORK ON SUNDAY

Question: A young married man is planning to build a house for himself, with the help of a few friends. If they work two days a week, they will be able to complete the house before the advent of winter; but the only two days regularly available to the group are Saturday and Sunday. In these circumstances, is there a sufficient reason for them to work on Sundays for a period of about six months?

Answer: In the first place, the Catholics in the group must attend Mass every Sunday, for the case indicates no reason why they should be excused from this obligation. As far as the prohibition of servile work on Sunday is concerned, it would seem that they have an excusing cause, in view of the circumstances that prevail in our country today. Certainly, there is a deplorable scarcity of proper living accommodations for young couples. And this situation is undoubtedly an occasion of many grave sins, such as domestic dissension and birth control. Accordingly, a young married man in need of a home, who is engaged on a regular job during the week and finds it possible to build a house within a reasonable time only by working on Sunday would undoubtedly be allowed to do a full day's work every Sunday during this period. The same reason would justify the collaboration of a group of kindly friends. However, although there is a cogent excusing cause, it would seem better for the young man to seek a dispensation *ad cautelam* from the local pastor, who, by virtue of Canon 1245, is empowered to grant individuals and families a dispensation from the observance of feasts. Thus the matter could be more easily explained to persons who might otherwise take scandal, because they would not grasp the force of the excusing cause in the case described.

THE FORM OF MATRIMONY

Question: What is to be said of the use of the following form for the sacrament of Matrimony in cases of urgent necessity? The priest asks the man: "John Smith, will you take Mary Jones here present for your lawful wife?" and the man replies: "I will." Then the priest asks the woman: "Mary Jones, will you take John Smith here present for your lawful husband?" and receives the answer "I will." Then the priest says: "Ego vos conjungo in matrimonium, etc."

Answer: In the ordinary marriage ceremony, after the double question and response as given above, the parties explicitly express their acceptance of each other: "I, John Smith, take you Mary Jones. . . . . I, Mary Jones, take you John Smith. . ." But, according to the form given in the *Rituale Romanum* (Tit. 7, cap. 2), only the first interrogation with its response is strictly necessary, for the only word spoken by each party is "Volo" in reply to the question: "N, vis accipere N hic praesentem. . . ?" Then at once the priest says: "Ego vos conjungo . . . etc."

The Latin formula—*Vis accipere . . . Volo*—clearly indicates the mutual consent of the parties *in the present,* which is required for a valid marriage. But a difficulty could be raised about the *translation* of this formula as given by our questioner, on the score that the words "I will" can be taken to mean the intention of doing something *in the future* as well as consenting to something *in the present.* Now, for a valid marriage contract there must *consensus de praesenti.*

There is no reason for doubting the validity of a marriage contracted with the English form as given by the questioner, as long as the parties realize that *hic et nunc* they are taking each other as husband and wife. For, it is an accepted principle that when an ambiguous form is used for a sacrament the intention of the one pronouncing it determines its efficacy (cf. Merkelbach, *Summa theologiae moralis* [Paris, 1938] III, n. 20). However it is certainly advisable (at least) to avoid all ambiguity when a sacrament is at stake: hence I suggest that when a priest marries a couple with the brief ceremony for urgent cases, he word the question thus: "John Smith, dost thou willingly take Mary Jones . . ." and receive the answer: "I do."

COMPULSORY ATTENDANCE AT MASS

Question: When non-Catholic parents wish to send their children to a Catholic school, may a pastor demand as a condition of accepting the children that the parents take a course of instruction in the Catholic faith and attend Mass regularly on Sunday?

Answer: The pastor can reasonably demand that the parents take a course of instruction in Catholic doctrine in return for the favor he is doing them by admitting their children to his school. For, it is only reasonable that they should know the type of religious education their children are to receive, since they are the natural educators of their offspring. But I do not favor the demand that the parents attend Mass as a condition for admitting the children to the school. For, only the faithful have a real ***right*** to attend Mass; hence, it does not seem to be in accord with the spirit of the Church to compel others to attend, even as a condition to the granting of a favor. Moreover, such a demand may put a burden on the conscience of the non-Catholic parents, inasmuch as they may regard it as sinful to take part in Catholic worship. Therefore, while the pastor may invite these persons to attend, he should not make it a condition for admission of their children to his school.

FRANCIS J. CONNELL, C.SS.R.

RINGING THE BELL AT MASSES ON SIDE ALTARS

Question: Is it permissible to omit the ringing of the bell at Masses on side altars even when there is no High Mass in progress at the high altar? When a number of Masses are being celebrated at the same time, the constant ringing of the bell can become quite a distraction.

Answer: Apparently, the little bell must always be rung during the celebration of Low Mass, whether at the high altar or in a side chapel. The recognized exceptions are during exposition of the Blessed Sacrament in the church where the Mass is being said and the simultaneous celebration of High Mass, or the holding of some similar public service, at the high altar. The Sacred Congregation has decided (No. 3638 [July 18, 1885], *ad* 3) that even in private oratories, with only the priest and the server present, the bell should be rung, although its practical purpose no longer applies. However, it should be noted that the ringing of the bell is prescribed only for the *Sanctus* and the elevations. So, it is not required to sound it at the *Domine non sum dignus* nor at the *Hanc igitur.*

The ringing on the former occasion is customary but not obligatory and the latter sounding of it is not prescribed either but is done merely to conform to the *mens* of the Sacred Congregation (No. 4377 [Oct. 25, 1922]) that it is quite expedient (*maxime expedit*) to give a warning signal with the bell shortly before the consecration. With us, this is usually done at the *Hanc igitur*. If the ringing of the bell is reduced to the slightest tinkle at Masses said simultaneously on side altars and restricted to the two occasions when it is demanded by the rubrics, namely, at the *Sanctus* and the elevations, the distractions incident to the constant sounding of the bell would be held to a minimum.

THE ALTAR FACING THE PEOPLE

Question: Is a special dispensation necessary to have the altar constructed so as to face the people as was the custom in the primitive Church? Many active in the so-called liturgical movement favor this disposition of the altar as emphasizing the communal action of priest and people in offering the Holy Sacrifice.

Answer: It is true that for many centuries, the celebrant faced the people, standing behind the altar for the celebration of Mass. A number of the Roman basilicas, St. Peter's and the Lateran, St. Paul's outside-the-walls, St. Clement's and St. Cecilia's, to mention only a few, still maintain the disposition of the altar so that the celebrating priest faces the congregation. From the tenth century on, however, the custom of saying Mass with the back to the people has been almost universal. Architecture had much to do with this change of direction as altars began to be regularly built well into the apse of the church and began to be provided with the structure which is called the reredos. Then, the tabernacle developed from a dove-shaped receptacle suspended from the roof of the altar canopy to a movable structure on the altar table and finally to an elaborate house permanently erected on the altar. The continual reservation of the Blessed Sacrament on the high altar at which most public Masses are said did much to fix finally the celebration turned away from the congregation.

There is no legislation forbidding the construction of altars so that the priest faces the people. In fact, the Missal (*Rit. serv.* V, 3) still contains directions concerning certain minor changes in ceremonial when the altar is "ad Orientem, versus populum." Since there is no general law, no decree of the Congregation of Sacred Rites, against the building of an altar *versus populum,* no dispensation is required for its liceity. However, such a departure from the general custom of celebrating with the back to the people would be quite remarkable, so, our opinion is that no such altar should be built without the approval of the Ordinary.

BISHOPS IN BLACK AT FUNERALS

The *Caeremoniale episcoporum* (Lib. I, Cap. iii, 2) directs that bishops use a choir dress of woolen material, black in color, during the seasons of Lent and Advent, in Masses and offices *de tempore,* as well as on other days of penitential character. On festival days of the ecclesiastical year, including those which occur during Lent and Advent, the episcopal choir dress is to be purple in color. What is said concerning the wearing of the black choir dress is applied *a fortiori* to Masses and offices *de defunctis.* The black color refers to the cassock and mozzetta, or mantelletta, not to the *cappa magna,* which is always purple in color, nor to the zucchetto and biretta, which constantly remain of purple silk. The direction of the *Caeremoniale,* it should be noted, says merely that it is commendable for the bishop to wear black on the occasions above named (*decet Episcopum*).

A decree of the Congregation of Sacred Rites (No. 4355 [Nov. 26, 1919], I, *ad* 3) in answer to a query concerning the color of the bishop's choir dress on days of penitential character and at services *de defunctis* replies that in Rome, except during the vacancy of the Holy See, the costume should be purple. *Extra Urbem,* the Sacred Congregation says that it is *laudable* that the choir dress be black on such occasions.

Although, as is evident from the legislation just cited, there is no strictly mandatory law that black be substituted for purple as the color of the episcopal choir dress at functions of a penitential or mortuary character, authorities on ecclesiastical costume state unequivocally that black is the color to be worn on the days concerning which the question is raised (cf. Barbier de Montault, Lib. II, iii, 4; Nainfa, p. 45; McCloud, *Clerical Dress and Insignia,* p. 170).

WILLIAM J. LALLOU

Analecta

The October, 1948, number of the *Acta Apostolicae Sedis* reports the encyclical letter of Oct. 24, 1948,[1] in which our Holy Father repeated the invitation extended earlier in the year through the encyclical letter *Auspicia quaedam*,[2] urging prayers for peace in Palestine. He thanked all who had labored for the return of peace in the Holy Land and expressed the earnest hope that the result of the requested prayers might be the protection of the shrines of the Holy Land, a compromise on which the conflicting parties might unite for the restoration of peace, and the entrusting of the government of Jerusalem and its environs to international law, under which would be regulated the right of visiting the Holy Places, freedom in the exercise of divine worship there, and the safeguarding of traditional customs attached to them.

Our Holy Father delivered two radio messages in October: one, dated Oct. 6,[3] was delivered to the third Inter-American Congress on Catholic Education meeting at La Paz, Bolivia; the other, dated Oct. 31,[4] to the faithful meeting in the fifth National Eucharistic Congress at Porto Alegre, Brazil. In the former, he emphasized the Catholic principles of education, showing the need for eliminating secularism and materialism from the aims and methods of education and insisting on the imparting to youth of an appreciation of the superiority of spiritual values, of its need of supernatural assistance, and of the importance of a high sense of personal responsibility. He stressed the great importance of adequate religious instruction in schools of higher learning and of the continuation of education after the students have left school. The National Eucharistic Congress of Brazil was held in Porto Alegre in the centenary year of its establishment as a Diocese (it was established as a Diocese on May 7, 1848, and raised to the rank of an Archdiocese on Aug. 15, 1910). Our Holy Father took occasion, therefore, to remark the special significance attaching to the Congress as epitomizing a century of supernatural riches poured out on the Archdiocese from the Throne of the Eucharistic Christ in its numerous sanctuaries.

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[1] *Acta Apostolicae Sedis*, XL (1948), 433.

[2] *Ibid.*, p. 171.

[3] *Ibid.*, p. 465.

[4] *Ibid.*, p. 503.

On Armistice Day,[5] our Holy Father delivered an Allocution to delegates assembled at Rome in an International Meeting for the Establishment of a European Federation. In the course of it he emphasized, by a reference to Europe's history, that its unification depended on religion. He referred with satisfaction to the resolution of the Cultural Commission drafted in May in conjunction with the Congress of La Haye, in which the Commission spoke of the common heritage of Christian civilization. He insisted that the rights of man must be anchored to the rights of God and His law and that otherwise they cannot be harmonized in the promotion of unity, order and peace. In the concrete, the support of a true unity cannot be found in the forces which once were influential in defending it. It cannot be found, either, in the masses of the proletariat. It must be based on strong family life, and this will be the objective, our Holy Father affirmed, of all men who are sincerely seeking peace.

By a letter of Sept. 8, 1948,[6] our Holy Father appointed as his Legate to the third Inter-American Congress on Catholic Education at La Paz, His Eminence, Antonio Cardinal Caggiano, Bishop of Rosario, Argentina. By a letter of July 25, 1948,[7] he appointed as his Legate to the pilgrimage at the Shrine of St. James in Compostella, His Eminence, Enrique Cardinal Pla y Deniel, Archbishop of Toledo.

A letter of July 23, 1948,[8] authorized Most Rev. Arthur Beliveau, D.D., Archbishop of St. Boniface, Manitoba, to confer the Apostolic Blessing, with a plenary indulgence, on those present at the consecration of the new Cathedral, a celebration with which was joined the observance of the centenary of the establishment of the Diocese (it was established July 4, 1847 and raised to the rank of an Archdiocese on Sept. 22, 1871). In his letter our Holy Father observed that at the time the Diocese was established there were only three thousand Catholics there, but that from that body a population of six hundred thousand has grown, and that they are governed by ecclesiastical superiors in five archdioceses, six dioceses, six vicariates apostolic, an abbacy *nullius,* and two apostolic exarchates.

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[5] *Ibid.,* p. 507.

[6] *Ibid.,* p. 463.

[7] *Ibid.,* p 461.

[8] *Ibid.,* p. 459.

Congratulations were extended in a letter of July 20, 1948,[9] to Most Rev. Alexandre Vachon, D.D., Archbishop of Ottawa, on the occasion of the celebration of the centenary of the founding of the college which in 1889 became the Pontifical University of Ottawa, a period during which it has been under the direction of the Oblates of Mary Immaculate.

High commendation of the record of the Third Order Regular of St. Francis was expressed by our Holy Father in a letter of June 30, 1948,[10] sent to Most Rev. John Boccella, T.O.R., Minister General of the Order, on the occasion of the fifth centenary of the approval of the Order by Nicholas V and of its first general chapter. Similar commendation of the Apostleship of Prayer was expressed in a letter of Sept. 19, 1948,[11] sent to Most Rev. John Baptist Janssens, Superior General of the Society of Jesus, on the occasion of the meeting in Rome of the International Congress of the Apostleship of Prayer.

Apostolic letters of Jan. 10, 1945,[12] designated as Patron of all works of justice in Peru, Blessed Martin de Porres; similar letters of Aug. 13, 1948,[13] taking occasion from the observance of the third anniversary of the death of St. Joseph Calasanctius and of the second anniversary of his beatification, designated him the Patron of all Christian schools serving the people. Apostolic letters of May 1, 1947,[14] designated the Blessed Virgin under the title of the Immaculate Conception as the Patroness of the Diocese of Süchow.

Apostolic letters of Aug. 15, 1946, raised to the rank of a minor basilica the following three churches: the parochial church dedicated in honor of the "Madonna della Salute" in Godi, Diocese of Mantua;[15] the Church of St. Martin in the City of Hal, Archdiocese of Malines;[16] and the Shrine of Our Lady of Hope in Mezières, Archdiocese of Rheims.[17] Similar rank was given the following churches: the Church of the Sorrowful Virgin in Vienna (Diocese of Sant' Ippolito), by letters of Dec. 15, 1947;[18] the Collegiate Church of the Blessed Virgin, commonly known as that "De San Juan de los Lagos," in the Archdiocese of Guadalajara, Mexico, by letters of May 1, 1947;[19] and the Church of the Sorrowful Virgin, of the Greek Rite, in Máriapócs, Eparchy of Hajdudorog, Hungary, by letters dated March 25, 1948.[20]

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[9] *Ibid.*, p. 458.

[10] *Ibid.*, p. 457.

[11] *Ibid.*, p. 500.

[12] *Ibid.*, p. 444.

[13] *Ibid.*, p. 454.

[14] *Ibid.*, p. 492.

[15] *Ibid.*, p. 445.

[16] *Ibid.*, p. 448.

[17] *Ibid.*, p. 491.

[18] *Ibid.*, p. 451.

A cathedral chapter was established in the Diocese of Porto Vecchio, Ecuador, by an Apostolic Constitution of Jan. 31, 1948,[21] and in the Diocese of Manizales, Colombia, by a constitution dated March 6, 1948.[22]

An Apostolic Constitution of March 11, 1948,[23] established a new Vicariate Apostolic, that of Chaco Paraguayano, from territory taken from the Diocese of Concezione e Chaco and from the Vicariate Apostolic of Chaco. Under the same date,[24] another Apostolic Constitution established in West Borneo the Prefecture Apostolic of Sintang from territory taken from the Vicariate Apostolic of Pontianak. An Apostolic Constitution of April 9, 1948,[25] raised the Prefecture Apostolic of Queenstown, South Africa, to the rank of a Vicariate, and, under the same date,[26] another Apostolic Constitution established the Vicariate Apostolic of Pretorius from territory taken from the Vicariates Apostolic of Transvaal and Kimberley. The Prefecture Apostolic of Lishui, China, was raised to the rank of a Diocese by an Apostolic Constitution of May 13, 1948.[27] Two other constitutions under the same date affected the status of Prefectures Apostolic: one [28] raised to the rank of a Vicariate the Prefecture Apostolic of Makassar in the Island of Celebes; the other [29] established the Prefecture Apostolic of Parakou from territory taken from the southern portion of the Prefecture Apostolic of Niamey.

A decree of the Sacred Congregation for the Propagation of the Faith, dated June 17, 1948,[30] annexed the Island of Wake to the Vicariate Apostolic of Guam.

A decree of the Supreme Sacred Congregation of the Holy Office, dated Oct. 30, 1948,[31] condemned and ordered placed on the Index all the works of John Paul Sartre.

A decree of the Sacred Congregation of Rites, dated Feb. 1, 1948,[32] provided for the introduction of the Cause of the Servant of God, Martha Le Bouteiller, of the Institute of the Christian Schools of Mercy. Two decrees of the same Sacred Congregation, dated May 28, 1948, provided for the introduction respectively of the Causes of the Servants of God, Leo Ignatius Mangin, Paul Denn and their companions,[33] and of the Servant of God, Joseph Marello, Bishop of Aix, Founder of the Congregation of the Oblates of St. Joseph.[34] By a decree of May 23, 1948,[35] the same Sacred Congregation decreed that it was safe to proceed to the canonization of Blessed Jeanne de Lestonnac, Foundress of the Daughters of the Blessed Virgin.

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[19] *Ibid.*, p. 494.

[20] *Ibid.*, p. 497.

[21] *Ibid.*, p. 436.

[22] *Ibid.*, p. 481.

[23] *Ibid.*, p. 438.

[24] *Ibid.*, p. 440.

[25] *Ibid.*, p. 441.

[26] *Ibid.*, p. 443.

[27] *Ibid.*, p. 483.

[28] *Ibid.*, p. 486.

[29] *Ibid.*, p. 487.

[30] *Ibid.*, p. 470.

[31] *Ibid.*, p. 511.

[32] *Ibid.*, p. 471.

RECENT PONTIFICAL APPOINTMENTS ANNOUNCED IN THE ACTA APOSTOLICAE SEDIS

Protonotary Apostolic ad instar participantium:

Sept. 4, 1948: Rt. Rev. Msgr. James N. V. McKay, of the Diocese of Kansas City.

Domestic Prelates of His Holiness:

Oct. 11, 1945: Rt. Rev. Msgr. Hilary Leuther, of the Diocese of La Crosse.

Jan. 22, 1948: Rt. Rev. Msgr. Joseph Koch, of the Archdiocese of Denver.

May 13, 1948: Rt. Rev. Msgrs. Vincent P. Burke, Francis A. Costello, William K. Dolan, Dennis J. Kane, Wenceslaus L. Losieniecki, Joseph V. Miliauskas, George T. Schmidt, John S. Sobota, and John J. Vaughan of the Diocese of Scranton; and Michael A. Mechler and Anthony A. Tralka, of the Archdiocese of Newark.

June 2, 1948: Rt. Rev. Msgr. Patrick A. Maguire, of the Diocese of Salt Lake City.

June 4, 1948: Rt. Rev. Msgrs. William J. McDonald and Martin J. Higgins, of the Archdiocese of San Francisco; and Gregory Lannary, Martin J. Lipinski, Charles G. McCorristin, Michael P. McCorristin, and Francis J. Sullivan of the Diocese of Trenton.

June 14, 1948: Rt. Rev. Msgr. Mathias M. Hoffman, Sylvester D. Luby, and Maurice S. Sheehy, of the Archdiocese of Dubuque.

June 16, 1948: Rt. Rev. Msgr. John Baptist Gregoire, of the Diocese of Winona.

Aug. 1, 1948: Rt. Rev. Msgrs. Edward J. Barrett, of the Diocese of Paterson; and Thomas Brady, Francis G. McCaffrey, John J. Downey, Charles J. Francka, Francis E. Hagedorn, James J. Keegan,

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[33] *Ibid.*, p. 473.

[34] *Ibid.*, p. 513.

[35] *Ibid.*, p. 512.

John W. Keyes, Thomas B. McDonald, Cornelius M. Scanlan, Henry Schilling, and Charles J. Strasburger, of the Diocese of Kansas City.

Aug. 31, 1948: Rt. Rev. Msgrs. John B. Condon, John J. Crane, Francis Cronin, Charles M. Cunningham, Augustine C. Dalton, Edward Kenney, James J. McCafferty, and Francis X. Sallaway, of the Archdiocese of Boston.

Privy Chamberlains Supernumerary of His Holiness:

May 13, 1948: Very Rev. Msgrs. Salvatore J. Florey and Joseph A. Madden, of the Diocese of Scranton.

June 4, 1948: Very Rev. Msgr. Richard Burns, of the Diocese of Rochester.

July 1, 1948: Very Rev. Msgrs. Francis T. Culley, Ferdinand A. Evans, Paul F. Leibold and William C. Welch, of the Archdiocese of Cincinnati; and Salvatore R. Di Lorenzo, James S. Foley, James J. Hogan, Martin A. Madura, and John E. Rura, of the Diocese of Trenton.

Aug. 1, 1948: Very Rev. Msgrs. Charles A. N. Dibbins, Paul A. Dunn, Peter R. Kennedy, George W. King, and William F. Roels, of the Diocese of Kansas City.

Aug. 7, 1948: Very Rev. Msgr. Stanley J. Bertke, of the Archdiocese of Cincinnati.

Privy Chamberlain Supernumerary of the Cape and Sword:

June 20, 1947: Count Giovenale Marchisio, of the Diocese of Brooklyn.

Honorary Chamberlain Supernumerary of the Cape and Sword:

Jan. 8, 1948: George M. Szudy, of the Diocese of Cleveland.

Knight of the Order of St. Gregory the Great, civil class:

Sept. 21, 1945: Thomas J. Cahill, of the Diocese of Cheyenne.

Feb. 23, 1948: John C. Dempsey, Michael J. Gibbons, Trien A. Penker, Louis R. Richter, Elmer A. Schlueter and Paul Spaeth, of the Archdiocese of Cincinnati.

Aug. 7, 1948: Hugh Dowiy and A. McGee, of the Diocese of Kansas City.

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Book Reviews

PARATROOPER PADRE. By Rev. Francis L. Sampson. Washington, D. C.: The Catholic University of America Press, 1948. Pp. ix+138. $2.50.

War happens to one man alone. Of the fourteen million Americans who participated in World War II, there are now probably as many opinions of what war really is. One of the tragedies of our day is that the full horror of war has never been fully portrayed.

Fr. Sampson tells a simple, priestly story of his experiences in the war. In so doing, he does as much to deglamorize war as does any contemporary writer. The first three chapters are a vivid description of the training of a paratrooper padre. Perhaps it is just as well for the recruitment of chaplains that these chapters did not appear until the war was over. Fr. Sampson never attributes to himself any quota of heroism. However, there were not many aspirants for the lot he chose, and of the aspirants, not many survived.

The armed services sometimes seek to invest a chaplain with other than spiritual duties. Fr. Sampson was a man of single spiritual purpose. His familiarity with danger and with death prepared him for the great trial when, instead of going to an officers' prison camp, he remained with enlisted prisoners at Stalag II-A to insure for them the consolations of religion.

The cruelty of Nazi captors is about matched by the inhuman behavior of the Russians. One might find those who were at least parasites upon Christian civilization in German uniform, but the intrinsic dignity of man was never honored in the treatment of prisoners by Russians.

Fr. Sampson paints a realistic picture of the faith of his troops, the foibles of brass hats, and the spiritual perils of service. There is no bitterness in this book; there is disillusionment. Once he begins it, the reader will find it difficult to put this work aside until it is finished.

MAURICE S. SHEEHY

CLERICAL DRESS AND INSIGNIA OF THE ROMAN CATHOLIC CHURCH. By Rev. Henry J. McCloud. Milwaukee: Bruce Publishing Co., 1948. Pp. xiv-231. $4.75.

Fr. McCloud's volume on ecclesiastical costume fills a space long vacant on book-shelves of liturgical works. The classic treatise of Barbier de Montault, *Les costumes et les usages ecclésiastiques,* is hard to obtain and its text is now a bit on the archaic side. The corresponding book in English, Fr. Nainfa's *Costume of Prelates,* is also out of print and moreover, in need of revision.

The present work does not consider liturgical vestments, except those distinctive ones which come under the name of *pontificalia.* In general, the topics treated concern ecclesiastical dress as distinguished from liturgical vestments. An introductory chapter gives us a comprehensive picture of the various hierarchical orders of the clergy. This is followed by a section on clerical dress in general, its form, its materials, and its colors. The remainder of the book is devoted to the history and use of individual articles of priestly and prelatial dress and insignia. An appendix gives us the text of important Papal documents dealing with the costume of prelates. Prominent among these are the *Inter multiplices* of Pius X and the more recent *Ad incrementum* of Pius XI. A satisfactory bibliography and a serviceable index round out the pages of the book.

Fr. McCloud's treatise may be regarded as standard equipment for bishops and prelates, especially in view of the multiplication of domestic prelates at this time. It will be of interest also to priests generally and should find a place in every theological library as a work of reference which will be much consulted.

WILLIAM J. LALLOU

ATLANTE DELLE MISSIONI CATTOLICHE DIPENDENTI DALLA SACRA CONGREGAZIONE "DE PROPAGANDA FIDE." By Msgr. Giuseppe Monticone. Rome, 1948. Pp. 7 (unnumbered); 40 plates.

Msgr. G. Monticone, Archivist general of the Sacred Congregation for Propagating the Faith, is not new to missionary cartography, having supplied most of the statistical and cartographic documentation for the *Testo-Atlante illustrato delle missioni* (Novara: Istituto Geografico De Agostini, 1932), and directed the compilation of *Guida delle missioni cattoliche* (Roma: Unione Missionaria del Clero, 1934).

According to the Author's foreword (*Avvertenze*), the present *Atlante* had been begun during the last war under particularly unfavorable circumstances. The geographical demarcation of ecclesiastical circumscriptions had been posted up to Dec. 15, 1947. The toponymy adopted is that of the *Annuario pontificio* for 1948. Regarding China, the new place names of district towns have been accepted, while the old ones, which still designate some local ordinaries, had been given in parenthesis.

A list of plates (*Indice delle Tavole*) numbers forty items, followed by a five-page index of ecclesiastical circumscriptions (*Indice alfabetico* *delle circoscrizioni ecclesiastiche*). The body of the atlas consists of forty outline maps of all the territories under the jurisdiction of the Propaganda in Iceland, Norway, Sweden, Finland, Denmark, Gibraltar, Albania, Jugoslavia, India, Burma, Malaya, Siam, French Indochina, Vietnam, China, Korea, Japan, Insulindia, Philippines, Africa, America, Australia, New Zealand, New Guinea, and Oceania.

The maps, some larger than others, are drawn on small and varying scales, ranging from 1:2,400,000 to 1:34,600,000. Their titles are given in Italian with the native equivalent in parenthesis. National boundaries are marked by a dotted black line. The ecclesiastical divisions are limited by a continuous or dotted red line. The local ordinaries are identified by their official name in red, and their status is indicated by red initials. The see of a local ordinary is marked by a red cross. The names of the various sees, of the districts, and of some important towns are given in the native spelling or in a generally adopted transliteration of the native sound. The ecclesiastical provinces and their subdivisions are conveniently listed on the outer or lower margin of the respective map.

Checked with the afore-mentioned *Testo-Atlante* of 1932, the new *Atlante* shows some noteworthy changes in the jurisdiction and status of the various missionary regions. In eastern Europe and western Asia (Plates 1-2), the ordinariates of Bulgaria, Greece, Syria, Palestine (Jerusalem), Turkey, Iraq, and Iran passed from the jurisdiction of the Propaganda to that of the Sacred Congregation for the Oriental Church and underwent an elaborate process of hierarchial advancement and subdivision.

India and Ceylon (Plates 3-6) appear divided into eight ecclesiastical provinces, showing a new delimitation of confines and the erection of few new dioceses. Burma and Malay (Plate 7) present no change, while Thai, French Indochina, and Vietnam (Plates 8-9) show considerable subdivision of circumscriptions which had been brought about by the altered political and religious situation of the area in recent years.

In accord with the apostolic constitution of April 11, 1946, Inner Mongolia, Manchura, and China proper (Plates 10-20) are divided into twenty ecclesiastical provinces (archdioceses) which are in turn subdivided into eighty-three dioceses—including Macau which is not subject to the Propaganda—and thirty-eight prefectures apostolic. Tibet still appears within the boundaries of the Chinese Kangting province and diocese, a fact which would not please the Tibetans, who resent the implication that their country is a dependency of China.

Korea and Japan (Plate 21) also show some improvement and subdivision. Formosa, with one prefecture apostolic, does not yet come within the ecclesiastical organization of China, though the island is now under Chinese sovereignty. Insulindia (Plate 22), under the inspired leadership of its Apostolic Delegate, Archbishop George de Jonghe d'Ardoye, underwent an outstanding increase and development of new vicariates and prefectures.

Africa (Plates 23-34) presents the most gratifying expansion of the missions, especially in the west and south. It is to be noted that Eritrea, Tigrai, Gondar and Dessie are under the jurisdiction of the S.C. for the Oriental Church. In the Americas (Plates 35-38), new circumscriptions, sign of increased vitality, are erected in Canada, and Central and South America. Likewise, Australia, New Zealand, and Oceana (Plates 39-40) show some degree of partition and resettlement of the former circumscriptions.

Even though compiled in troubled times, when assistance from the various mission fields was hampered by upheavals and censorship, the atlas is excellently planned and executed, practical and up-to-date. As the author rightly hopes, it will prove to be a real contribution to missiology and a practical aid to the missioners in the field and their helpers at home. It is the best graphic complement and interpretation of mission directories and guides, and thus deserves the widest circulation among all those who endeavor to foster the divine cause of the missions.

Antonio Sisto Rosso, O.F.M.

Philosophy of Religion. The Impact of Modern Knowledge on Religion. By Monsignor Fulton J. Sheen. New York: Appleton-Century-Crofts, 1948. Pp. xv+409. $5.00.

The effective work of Msgr. Sheen in the pulpit, in the lecture hall, and in winning numerous and notable converts to the Faith is recognized in ever widening circles. Many persons must ask themselves whence arises this ability to present the Faith so forcefully, to understand the modern mind and provide it with the truth it is groping for—in short, how explain the impact he has had on countless persons in our country. If they be interested enough to follow him not to the pulpit nor to his class-room but to the calm of his study and there learn something of his grasp of this uneasy, restless mind of our times, let them take up this his latest book.

Msgr. Sheen has not written a book on how to make converts, nor on the techniques to be used in winning a hearing for the Faith. But he has given us a penetrating and interesting analysis of the intellectual milieu in which most non-Catholics and not a few Catholics live. "There is such a thing as a Zeitgeist, or a Spirit of the Times, varying with the times and overflowing into all the disciplines of the human mind" (p. 3). It is this Zeitgeist which Msgr. Sheen patiently and thoroughly analyses and traces through the heavy rationalism, assured romanticism, mechanism and the irrationalist reaction which characterized the last century and created the "climate of opinion" prevailing in the present. "Lyricism always accompanies this spirit of the Age. Lyricism is the interpretation of philosophy, politics, religion, literature, art and God, in terms of the particular Spirit of the Age enjoying popularity at the moment" (p. 3). It is precisely this lyricism which Msgr. Sheen has scrutinized in such detail in this present work. Hence the sub-title "The impact of modern knowledge on religion." Newton, Voltaire, Christian Wolff, Locke, Hartley, Rousseau, Kant, William James, Whitehead, Eddington, Ezra Pound, Bergson, Einstein, and even Gertrude Stein pass in review and are permitted to state their views on matters within their competency and to pontificate on others which they patently did not grasp, but that fact did not prevent their being accepted as unimpeachable authorities for a time.

To the present reviewer the section dealing with modern physics and its very real contribution in relation to scholastic philosophy is one of the most interesting in the book. It will come as a challenge to those who would dispose of scholastic philosophy as obscurantist and reactionary; it should serve as a stimulus to philosophers to rouse themselves from the abstract isolation in which they are inclined to treat modern problems.

The immanence and transcendence of God are treated in two excellent chapters. The excellence is found not in the content itself but in the fresh, clear re-presentation of these truths of the *philosophia perennis.* Here Msgr. Sheen is at his best in dissecting modern assumptions and current errors. Having understood the nature of the malady, he is able to prescribe the cure: a return to common-sense philosophy. His discussion of comparative religion and philosophy, and history and religion will give considerable guidance to those who are perplexed by the attack on religion from those quarters.

"It is a curious paradox that the modern world which started out to glorify rationalism ended in irrationalism. Despite this denial of reason, its principles are still valid and have a transcendent value. It can not only prove a God Whose existence makes the universe intelligible, but also critically judge the excursions of physics, history, and comparative religion in the domain of philosophy. Finally, it can explain how man became frustrated through a loss of purpose, and by recalling this purpose can pave the way for Faith" (p. xv). This is what Monsignor Sheen has attempted in *Philosophy of Religion* and he has succeeded admirably. The sub-title of the book is more accurate than the title, which of itself could be deceptive. To an already lengthy bibliography might well have been added Knox's *God and the Atom.*

JOSEPH L. SHANNON, O.S.A.

THE RELIGIOUS ORDERS IN ENGLAND. By Dom David Knowles. Cambridge: The University Press; New York: Macmillan Co., 1948. Pp. xvi+348. $8.50.

Those who a few years ago read Dom Knowles' *Monastic Orders in England* know what a magnificent volume it was, in learning, in breadth of understanding, in piety, and in literary style. Though nominally limited to English monasteries between 943 and 1216, it would be hard to find a better book to recommend to an educated man as an introduction to medieval monasticism in general. Since then the author has become Professor of Medieval History in the University of Cambridge, and now he continues his work into a later period.

The present volume and a third still to be written are to cover the last three medieval centuries, from 1216 to the Dissolution by Henry VIII. They have been divided roughly at 1340; but since a good deal of the arrangement is topical rather than chronological, some things missing here will appear in the final volume. The author reminds us that he now enters a new age. The earlier period had been pre-eminently the monastic age of the Church and of western culture; life had been fairly simple if not easy, and the monastic tradition had been able to supply a religious and intellectual outlook and leadership that made western society relatively homogeneous and oriented towards heaven. It was otherworldly, and yet looked upon this world as a sacrament of the next. Many abbeys were closely integrated into the public life of their country, and many men who were natural leaders entered the monasteries to reappear as scholars, bishops, and statesmen. But this cultural and religious leadership was lost to the monks after 1200, due in no small measure to causes beyond their control. Universities, towns, nations were rising. Secular life became more assertive and complex. The thirteenth century was the age of the friars, and religion remained dominant, though in a somewhat altered form. But the fourteenth and fifteenth centuries saw the increasing secularization of society, both abbeys and friaries ceased to attract recruits in such numbers or of such quality, and too many churchmen were contented with conventional mediocrity.

Knowles' book reflects these changed conditions. The first and third parts are devoted to the black monks, with more casual treatment of Cistercians and black canons. There is a lack of personalities, and spirituality and culture seem stabilized at a respectable though uninspiring level. Honest efforts are being made to maintain or restore good observance through the development of visitations and provincial chapters. Economic successes and failures occupy much of the monks' and their historian's attention. The central part is given to the new orders of mendicant friars, chiefly the Franciscans. The author's most important service here is to bring an extended account of the friars' work at the universities into its place in general English church history.

Dom Knowles has maintained his high standard of writing in this volume. It is learned and thoughtful and literary. It is not wholly the author's fault if the story is a bit less inspiring than had been the case earlier. There were no saints, and there is little evidence of any divine impatience to reach the celestial city. After an initial burst of glory the friars quickly joined the older orders in a life wherein institutions and legal rights, and scholastic controversy, and economic concerns furnish the interests as well as the occupations of good practical men.

CARLETON M. SAGE, S.S.

LE CONCEPT DE DROIT SELON ARISTOTE ET S. THOMAS. By T.R.P. Louis Lachance, O.P. Edition revue et corrigée. Ottawa-Montreal: Les Editions du Lévrier, 1948. Pp. 336. $3.00.

This book is a serious and well-thought out treatise on the concept of right. The extrinsic and intrinsic causes of right are examined together with the subject of right and its relation to other concepts. The division of the book runs precisely according to this statement.

The author analyzes and compares the teaching of Aristotle and St. Thomas. The result is an integration of some of the best thought on such fundamental legal and moral items as right, law, good, common good, order, justice, etc. The author faces the difficulties of which every philosopher of law is aware and he offers his opinions based on his own studies of Aristotle and St. Thomas. Obviously, a work of this type, while not restricted to philosophy of law, will have its best and greatest appeal to scholars in this field. Other students can with profit consult this work, especially those who aspire to careers in social work where the rights of persons are important subjects.

The entire book is uniformly good. Special notice, however, may be made of the adequate treatment of law as a source of rights and of the chapters on the beneficiaries of rights. The diagrams for study are helpful.

There is sufficient annotation to the text. But there could be more actual citation of Aristotle and St. Thomas in the text without unduly lengthening the book. Such additions would aid comparison. The author discusses Suarez in regard to the term "moral faculty" and its place in the definition of right. Everyone will not accept the author's comments on this matter. Nevertheless this work is a contribution to the study of the concept of right and it should be read by anyone who is interested in the field of right, law and justice.

The bibliography is not extensive and it is mostly French. Apparently the author made a rigid exclusion of works not immediately related to his subject. There is unfortunately no index.

EDWARD ROELKER.

STORIA DELLA CHIESA RUSSA. By A. M. Ammann, S.J. Turin: Unione Tipografico—Editrice Torinese, 1948. Pp. XV + 630.

Complete with several indices as well as instructive maps, this History of the Russian Church by the Jesuit Father A. M. Ammann, professor of Slav Church History at the Pontifical Oriental Institute in Rome, is at once a splendid, spacious, and timely book. It bridges a thousand years of Russian history, from the conversion of the Princess Olga of Kiev in 950 or so to the great religious crisis of today, when Russia's rulers are making a desperate effort to turn their people to a new and terrible material atheism. But the book stands as a monument to the great religious faith and consciousness of the Russian people, echoing Horace's fateful line: *Naturam expellas furca, tamen usque recurret.*

Russian Christianity, following its Byzantine inheritance, has been tightly bound up with the vagaries of the Russian state from the moment of its inception. Hence a history of the Russian Church must of necessity follow the political pattern, swinging in full cycle from the unitary state achieved by the Russian Kingdom of Kiev under Vladimar the Saint (978-1015) and his immediate successors, through the various fragmentations under military pressure from the "Frankish" west and the Islamic south and east, to the modern strivings of an Imperial "pan-Russianism," and the immense Soviet-imposed unity of the moment. Churchmen and statesmen have had an almost equally proportioned, mutual influence on each other and on these developments in the course of the centuries. Through all this complicated maze, with the axis of development swinging from a north-south to an east-west orientation, Professor Ammann follows the intrigues, the schisms, the pacts, the strivings for political, educational, spiritual maturity that characterize the vast evolution of "Holy Russia."

Displaying full control of the vast bibliography that stretches from the *Epistula encyclica* of the Patriarch Photius (*ca.* 860) to E. Hanish's *Geschichte Russlands* (vol. 2, Friburg-im-B., 1941), Fr. Ammann manages to tell a clear, lively, thoroughly interesting story without, as he claims he could, foot-noting every fact and statement, yet sufficiently indicating his sources, particularly those in Russian and Slavic tongues, so as to gain the reader's full confidence.

Marrying the Byzantine princess Anna (sister of the Emperors Basil II and Constantine VIII) in 989 or 990, Vladimar, head of the Russian state of Kiev, brought back to his homeland the oriental or Byzantine branch of Christianity, forcing it upon his own nation, as well as upon the various peoples he conquered in the course of establishing his great Empire of Russia in the eleventh century. At the same time, however, this enterprising ruler was in direct political, cultural and religious contact with the German Emperor Otto III (983-1002), and Popes John XV (985-996) and Silvester II (999-1003). Finally, through the influence of the Bulgars, the liturgy and sacred books of the new religion were introduced into the empire in the paleo-slavic language, along with many particulars of the religious psychology of the Slavs. These are the elements, then, that for a thousand years intrude themselves upon the development of Russian state and ecclesiastical history, amid the evolutions and intrigues of its own internal make-up.

The story unfolds with an increasing hostility to the Western Church of Rome under pressure from Byzantium; increasing endeavors to garner new territories and new peoples under both political and ecclesiastical domination from Tartars to Liths; until it reaches a climax with the proclamation of Moscow as the "Third Rome" in a synod held there in 1459—the Russian bishops under the impulse of a powerful monastic movement declaring themselves free and independent of both Constantinople and Rome. From then on, a series of personalities stand forth in both Church and State that gives great liveliness to the "Pan-Russian" movement, particularly as it is dominated by powerful Czars, and which carries the story down to the first World War. Throughout the whole, however, there seems to be a minor key preparing the reader for present Soviet success, in as far as a statal mysticism is ever apparent which present day atheistic rulers know how to use to good advantage.

The *Storia della chiesa russa* is an interesting, powerful book. From a scholarly as well as from a readable viewpoint it leaves nothing to be desired. The same can be said of the fine edition given it by UTET.

Francis X. Murphy, C.SS.R.

PRAELECTIONUM BIBLICARUM COMPENDIUM. II, VETUS TESTAMENTUM. LIBER PRIMUS: DE SACRA VETERIS TESTAMENTI HISTORIA. By R. P. J. Prado, C.SS.R. 5th ed. Madrid: Edit. El Perpetuo Socorro, 1947; Turin: Marietti.

In conformity with the sage counsel of Leo XIII, the author of this introduction to the study of Sacred Scripture has endeavored to present the subject in such a way that its influence may permeate the study of theology and impart to students not only a theoretical but also a practical knowledge of the word of God, enabling them to use it effectively in their instructions to the people and equipping them to defend it against hostile criticism. The fact that this manual has now reached its fifth edition is a proof that it has accomplished its objectives in no small degree.

This is due in large part to the author's and subsequent editor's clarity of expression, to their passion for accuracy, to their awareness of modern scientific discovery and its bearing upon the Bible, and last but not least, to their pedagogical method. What a relief it is to the professor to find all the extra-biblical material relating to creation, the flood, the tower of Babel, and similar topics carefully summarized and furnished with references to original sources and authoritative monographs! In the modern world the young priest dealing with the educated classes will unquestionably come to grips with objections drawn from material of this description. Again, the fact that the author gives a brief but adequate digest of the history of Oriental peoples with which the Israelites came into contact will prove a great boon to the student who cannot be expected to read all the more extensive histories of these nations. The same holds true of the maps and the illustrations, which are usually based on the best and most up-to-date authorities. The bibliographies, likewise, comprising what is best in Catholic and non-Catholic literature, provide ample material for further study and research in seminars.

A striking feature of this text has always been the exposition of important passages, which follows the special introduction to a particular book. When the author deems this desirable, he reproduces not only the Latin but also the Hebrew and Greek texts with appropriate annotations. Thus all the significant and controverted passages in Genesis and Isaias are cited and exegetically discussed in proportion to their importance. Historical and critical problems are treated thoroughly and conservatively. We refer the reader especially to the treatment of the authorship of the Pentateuch, Isaias, Zacharias; to the discussion of the historicity of Tobias, Judith, and Esther. Although the author is generally impartial in his appraisal of dissenting opinons, he occasionally glides over the arguments of the opposition somewhat too easily. But on points where the teacher feels himself compelled to disagree with the author, he will find the latter's material a good basis for further debate. Finally, we wish to call the reader's attention to the *Annotationes practicae,* which follow almost every chapter; they contain valuable hints for preaching and the upbuilding of the spiritual life. Since this is the main purpose of reading the Bible, they should not be neglected. What makes the study of the Scriptures so distasteful to the average student of theology is the excessive insistence upon textual criticism and critical problems, which frequently obscures the real glory and beauty of the sacred text.

In summary, then this book is not only a good manual for seminarians but also a veritable mine of information and an arsenal for priests. Its judicious and assiduous use will provide the harassed pastor with suitable answers to sceptical inquirers and with abundant spiritual food for his flock.

MICHAEL J. GRUENTHANER, S.J.

THE TIMES OF ST. GREGORY OF NYSSA AS REFLECTED IN THE LETTERS AND CONTRA EUNOMIUM. Catholic University Patristic Studies, 79. By Sister Thomas Aquinas Goggin. Washington: The Catholic University of America Press, 1947. Pp. xxiv + 217. $2.50.

The author states in her Preface to this dissertation: "In the present study theological and philosophical references are not considered. . . . But all the rest of the allusions to life and times in the *Letters* and the *Contra Eunomium* are assembled and studied. . . . I have extracted exhaustively . . . all allusions to economic, social, political and intellectual life, both Christian and non-Christian. These have been sifted and assorted, and as far as possible ranged alongside apposite information which we already possess. I realize only too well the trivial and commonplace character of many of the references considered in themselves. In deciding on an exhaustive treatment even at the risk of banality, I was guided by the ultimate purpose of this dissertation, to furnish the historian of the future with all the separate items possible."

We have all heard of Old World architectural masterpieces being dismantled stone by stone, for transportation across the Atlantic and subsequent erection in New Beverly, Massachusetts. This dissertation shows some writings of Saint Gregory of Nyssa, minus their chief, *doctrinal* interest, dissected, labelled, bottled, and stored for some such possible trip into a wholly new medium. The dismantling process is tedious in the extreme, and the cataloguing I find wordy and repetitious. Nor is it relieved by so much as a paragraph-sketch of the great Saint and Doctor, whose writings are here "exploited."

GERALD ELLARD, S.J.

THE CHRIST OF CATHOLICISM. By Dom Aelred Graham. New York: Longmans, Green and Co., 1947. $4.00.

Of recent years, Dom Aelred Graham has been in the lime-light of Catholic theological literature as a solid, well-balanced figure after the fashion of such notable Benedictines as Dom Columba Marmion and Dom Anscar Vonier. This book on *The Christ of Catholicism* will help to enhance the fine impression already created by his *Love of God.* It is a competent and complete treatise on Christology, combining an essentially theological approach with certain meditative aids and qualities so worked into the narrative as to lend a definite breadth of vision and substantiality of impression to the whole.

The book begins with a short but illuminating analysis of the prospects of the modern approach to Christ, in which the author points to the great vacuum thus far created in Christology outside the Church, as well as to the almost complete turn-about in historical matters from the days of Renan, Weiss, Schweitzer, and Wellhausen. The main section of the book is divided into two parts: a complete resume of the life of Christ run through chronologically; and then the theological patterns and conclusions that flow from the nature and activity of the Saviour. It is immediately evident that behind this work is not only the Scriptural narrative, cited in over-flowing abundance, but likewise the great scientific works of such eminent Catholic scholars as Lebreton, De Grandmaison and Prat.

It is a distinct pleasure to find the Sacred Scriptures quoted and worked into the substance of the book in their modern, more understandable dress. At times the reader feels he is dealing with a twentieth century *summa* as the author proceeds through his excursions on "The Personality of Jesus," "The Divine Redeemer," and "the Consequences of the Incarnation." But somehow or other, the book does not seem to possess the magnificent uplift of Karl Adam's *The Son of God,* or even of Vonier's *Christ the King of Glory*—perhaps because it is more discursive than either of these two volumes.

Among a few minor imperfections, one might quarrel with the statement that "the Faith, prior to the sixteenth century was never conceived as of a mass of heterogeneous beliefs from which men could pick and choose" (p. 5), being mindful of the constant war the Church had to wage against heresies from the very beginning. Likewise, the treatment of the matter of our Lord's being tempted is liable to give rise to some confusion (pp. 34 ff.). There seems to be no justification at all for the statement that after his death, the Son of God went down into "Hades" (p. 139 f.), that particularly pagan word having simply no meaning in Catholic theology.

On the whole, however, *The Christ of Catholicism* is a distinct contribution to the needs of the Catholic English-speaking world, and should be recommended unhesitatingly to our interested Catholic people as a book that will at once treat them to a thoroughly theological approach to Christ, and at the same time provide much food for fruitful meditation.

FRANCIS X. MURPHY, C.SS.R.

THE EPISTLES AS I KNEW THEM. The Meaning of the Epistles in Sunday's Mass. By Father Winfrid Herbst, S. D. S. New York: Benziger Bros., 1947. Pp. xi + 251. $4.75.

As the subtitle indicates, this book offers explanations of the epistles for the Sunday and Feast day of obligation Masses throughout the year. The author also gives brief introductory remarks about the date and circumstances of the epistle from which the liturgical excerpt is taken. After giving in full the text of the passage under discussion, the author gives his comments, explanations, and considerations. The comments, while brief and popular in form, are based on such approved and scholarly commentaries as those of Cornelius a Lapide and others of recognized authority and competence.

This book should prove very helpful for busy pastors and their assistants in search of practical considerations for Sunday sermons and instructions based on the epistle of the day.

JOSEPH L. LILLY, C. M.

CATHOLIC FAITH AND MODERN THEOLOGIES: THE THEOLOGY OF EMIL BRUNNER. By John W. Moran, S.J., S.T.D. Worcester: The Heffernan Press, 1948. Pp. 96. $2.00.

Of the crisis theologians Emil Brunner, of Zurich, is less well known than Karl Barth and Reinhold Niebuhr. His influence too has not been as significant as theirs. Yet his lectures and writings have established him as a leader of European Protestant thought. English translations of his works along with his arrival, in 1938, at Princeton University as guest professor brought him into greater prominence in the United States, where estimates of him among non-Catholics run from mild approval to downright condemnation.

Beginning as a disciple of Karl Barth, he has developed along less extreme lines. Even so, as Fr. Moran points out, Dr. Brunner, sincerely a Christian himself, has disappointed those who thought he might be a bulwark against unbelief and scepticism. How dubious Dr. Brunner's championship of Christianity has proved to be is revealed in Fr. Moran's timely study of four important works by professor Brunner: *The Mediator, God and Man, The Philosophy of Religion,* and *The*

Divine Imperative, all translated between the years 1934 and 1937. The author contrasts Dr. Brunner with Catholic doctrine chiefly on seven aptly chosen topics: knowledge of God's existence; original sin; freedom of the will; justification by faith alone; divinity of Christ; the Church; virginity, marriage and divorce. Part one of the book summarizes Dr. Brunner's position; the Catholic doctrine is given in part two.

What this sharp division loses in literary charm is more than justified by the ease and clarity of treatment which it achieves. *Catholic Faith and Modern Theologies* is compact, a bit abrupt, and the only critique of Dr. Brunner written in English from the Catholic point of view. Dr. Moran, professor of Dogmatic Theology at Weston College, proves himself a scholar and admirable apologist, especially effective in his use of Scripture, both in choosing and interpreting texts. He writes without bitterness or invective. As a controversialist Dr. Moran is urbane, objective, fair and honest, preoccupied with the argument. He begins by setting up clear targets of citations from Dr. Brunner, and concentrates on them exclusively and impersonally with the weapons of scientific criticism. Quotations lifted from their context can lead to gross misrepresentation of an author's thought. But Dr. Moran gives every evidence of having worked carefully. His book is scholarly and controlled without being pedantic.

The juxtaposition of Dr. Brunner with Catholic thought brings out afresh the abhorrent Protestant view of man's essential sinfulness. According to Dr. Brunner, "No action is free from sin." "A sinner is . . . a human being who sins whatever he is doing." "Just as there are only sinful beings, there is only sinful marriage, that is, marriage that is at the same time adultery." "We are all adulterers, some within legitimate marriage and others outside it" (pp. 7 f.). A more revolting judgment on human nature cannot be imagined than this echo of Martin Luther. Nor could reason hardly be more summarily dismissed than it is in Dr. Brunner. For example, Professor Brunner believes in the Incarnation. The Son of God became man; it was an event, he says. It actually and in the most matter-of-fact literal sense happened. Dr. Brunner cites Christ forgiving sins and working miracles to prove His divine power. Yet the author proceeds to assert that we cannot prove nor be sure that Christ ever existed as an historical person or that he was divine! (pp. 12 ff). No wonder Dr. F. S. C. Northrop deals so severely with Protestantism, old and new (cf. *The Logic of the Sciences and the Humanities,* pp. 365-72).

Dr. Moran's presentation of Catholic teaching, although finely chiseled, presents a warming, exhilarating view of traditional Christianity.